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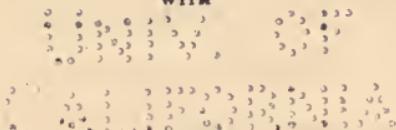
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# BRIEF HISTORY

OF

## GREECE;

WITH



READINGS FROM PROMINENT GREEK HISTORIANS.

A. S. BARNES & COMPANY,

NEW YORK AND CHICAGO.

1883.

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## PREFATORY NOTE.

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THE first ninety pages of this little book are from BARNES' BRIEF HISTORY OF ANCIENT PEOPLES, and give the *Political History and Civilization of Greece*. These are followed by select readings of Grecian History, which cover many centuries and report a people whose records fill whole libraries, whose literature still inspires the world, and whose influence on the thought and feeling of the world will endure for ages to come.

These Readings are compiled from the best authors. They give a series of word-pictures from many painters of history. It is hoped that these specimens may lead our readers to consult the larger works of the authors represented.

J. H. V.

NEW HAVEN, CONN.,  
July 10, 1883.

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# G R E E C E.

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BY J. DORMAN STEELE, PH. D.

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## 1. THE POLITICAL HISTORY.

**From East to West.**—The student of History having traced the beginning of civilization among the oldest peoples of antiquity next turns to Europe. Its history, so far as we know, began in Greece. The story of that little peninsula became, about the time of the Persian wars (p. 13), the record of civilization and progress, to which the history of the East is thenceforth but an occasional episode.

The Difference between Eastern and Western Civilization is marked. The former rose to a considerable pitch, but, fettered by despotism, caste, and polygamy, was soon checked. The monarchs were absolute, the empires vast, and the masses passive. In Greece, on the contrary, we find the people astir, every power of the mind in full play, and little states all aglow with patriotic ardor. Assyrian art, Egyptian science, and the Phœnician alphabet were absorbed, but only as seeds for a new and better growth. Much of the life we live to-day, with its political, social, and

*Geographical Questions.*—Bound Greece. Name the principal Grecian states. The principal Grecian colonies (Frontispiece). The chief islands in the Ægean Sea. Locate the Peloponnesus. Arcadia. Where was Ionia? Æolis? Athens? Sparta? Thebes? Argos? Corinth? Delphi? Marathon? Platæa? The pass of Thermopylæ? Ilium? The Hellespont? The isle of Rhodes? Mount Parnassus? Vale of Tempe? Mount Ossa? Mount Pelion? Salamis Island? Syracuse? Magna Græcia? Charonea?

intellectual advantages; its music, painting, oratory, and sculpture; its thirst for knowledge, and its free institutions, was kindled on the shores of the *Ægéan Sea*, was transmitted by the Greek to the Roman, by him to the Teuton, and so handed down to us.

**The Geographical Features** of Greece had much to do with fixing the character of its inhabitants. The coast was indented, like no other, with bays having bold promontories reaching far out to sea, and forming excellent harbors. Nature thus afforded every inducement to a seafaring life. In striking contrast to the vast alluvial plains of the Nile and the Euphrates, the land was cut up by almost impassable mountain ranges, isolating each little valley, and causing it to develop its peculiar life. A great variety of soil and climate also tended to produce a versatile people.

**The Early Inhabitants** were our Aryan kinsfolk, and the Pelasgians,\* a simple, agricultural people, were the first to settle the country. Next, the Helle'nes, a warlike race, conquered the land. The two blended and gave rise to the Grecian language and civilization, as did, in later times, the Norman and Anglo-Saxon to the English.

**Hellas and Hellenes.**—The Greeks did not use the name by which we know them, but called their country Hellas and themselves Hellenes. Even the settlements in Asia Minor, and in the isles of the *Ægéan* and Mediterranean, were what Freeman happily styles “patches of Hellas.” All those nations whose speech they could not understand they called Barbarians.

**Grecian Unity.**—The different Grecian states, though always jealous and often fighting, yet had much in common.

\* Remains of the Pelasgian architecture still survive. They are rude, massive stone structures. The ancients considered them the work of the Cyclops—a fabulous race of giants, who had a single eye in the middle of the forehead.

All spoke the same language, though there were several dialects. They had many common customs, and a common inheritance in the poems of Homer (p. 50) and the glory of the Hellenic name. There were, moreover, two great "holding-points" for all the Greeks. One was the half-yearly meeting of the Amphictyonic Council,\* and the other the national games or festivals (p. 74). All Hellenes took part in the latter, and thus the colonies were united to the parent state. The Grecian calendar itself was based on the quadrennial gathering at Olympia, the FIRST OLYMPIAD dating from 776 B.C.†

**Legendary History.**—The early records of Greece are mythical. It is not worth the effort to pick out the kernels of truth around which these romantic legends grew. They chronicle the achievements of the Heroic Age of the poets. Then occurred the Argonautic Expedition in search of the Golden Fleece, the Twelve Labors of Hercules, the Siege of "Troy divine," the Hunt of the Caledonian Boar, and the exploits of heroes whose adventures have been familiar to each succeeding age, and are to-day studied by the youth of every civilized land.‡

\* In early times twelve tribes in the north agreed to celebrate sacrifices together twice a year, in the spring to Apollo at Delphi, and in the autumn to Ceres at Anthela, near Thermopylæ. Their deputies were called the Amphictyonic Council (council of the neighbors or co-religionists), and the meetings from being, at first, purely religious became great centers of political influence. The temple at Delphi belonged to all the states, and the Delphic oracle attained celebrity, not only among the Greeks but also among foreign nations.

† This was twenty-nine years before the era of Nabonassar, and half a century before the Captivity of the Ten Tribes by Sargon.

‡ Thus read the legends: (1.) *Jason*, a prince of Thessaly, sailed with a band of adventurers in the good ship Argo. The Argonauts went through the Dardanelles, past the present site of Constantinople, to the eastern coast of the Euxine sea. Jason there planted a colony, took away the famous Golden Fleece, carried off the beautiful princess Medea, and returned to Thessaly in triumph. (2.) *Hercules* was the son of Jupiter and Alcmena. Juno, Queen of Heaven, sent two serpents to strangle him in his cradle, but the precocious infant killed them both and escaped unharmed. Afterward his half brother, Eurystheus, imposed upon him twelve difficult undertakings, all of which he successfully accomplished. (3.) Soon after the return of the

**Grecian Governments.**—In legendary times, as we learn from the *Iliad*, each little city or district had its hereditary king, supposed to be descended from the gods. He was advised by the *Council of the Elders* and the *Assembly*, the latter being a mass meeting, where all the citizens gathered

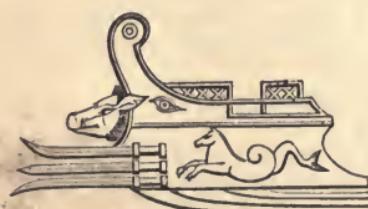


THE DEPARTURE OF ACHILLES (FROM AN ANCIENT VASE).

Argonautic expedition several of the Grecian warriors—Meleager, Theseus, and others—joined in an *Æolian* war, which the poets termed the “*Hunt of the Caledonian Boar*.” Ænens, king of Calydon, father of Melcager, having neglected to pay homage to Diana, that goddess sent a wild boar, which was impervious to the spears of ordinary huntsmen, to lay waste his country. All the princes of the age assembled to hunt him down, and he was at last killed by the spear of Meleager. (4.) The story of the *Siege of Troy* is the subject of Homer’s *Iliad*. Venus had promised Paris, son of Priam, king of Troy, that if he would pronounce her the most beautiful of the goddesses, he should have for wife the handsomest woman of his time, Helen, wife of Menelaus, king of Sparta. Paris granted the boon, and then going to Sparta carried off Helen to Troy. Menelaus, smarting under this wrong, appealed to the

Grecian princes for help. They assembled under his brother Agamemnon, king of Mycenæ. One hundred thousand men sailed away in eleven hundred and eighty-six ships across the Egéan, and invested Troy. The siege lasted ten years. Hector “of the beamy helm,” son of Priam, was the bravest leader of the Trojans. Achilles, the first of Grecian warriors, slew him in single combat, and dragged his body at his chariot-wheels in insolent triumph around the walls of the city. But the “lion-hearted” Achilles fell in turn,

“for so the fates had decreed.” Troy was finally taken by stratagem. The Greeks feigned to retire, leaving behind them as an offering to Minerva, a great wooden horse. This was reported to be purposely of such vast bulk, in order to prevent the Trojans from taking it into the city, as that would be fatal to the Grecian cause. The deluded



PROW OF AN EARLY GREEK SHIP.

to express their views upon political\* affairs. The power of the kings gradually diminished until most of the cities became republics, or commonwealths. In some cases the authority was held by a few distinguished and ancient families. If good, it was styled an *aristocracy* (*aristos*, best) ; but if bad, an *oligarchy* (*oligos*, few). In a *democracy*, any citizen could hold office and vote in the assembly. At Sparta there were always two kings, although in time they lost most of their power.

**The Dorian Migration** was one of the first clearly-defined events of Grecian history. After the Trojan war the ties which had temporarily held the princes together were loosed, and a general shifting of the tribes ensued. The Dorians—a brave, hardy race—descended from the mountains, and moved south in search of homes.† They conquered the Achæans in the Peloponnesus, and occupied the chief cities—Argos, Corinth, and Sparta. (About the eleventh century B. c.)

**Grecian Colonies.**—Hellas was greatly extended in consequence of these changes. A part of the Achæans fled northward, dispossessing the Ionians, many of whom emigrated to Asia Minor, where they founded the *Ionic colonies*, among which were Ephesus (*Acts* xix. 1; xx. 15) and Mile-

inhabitants fell into the snare, and eagerly dragged the unwieldy monster within their walls. That night a body of men concealed in the horse crept out, threw open the gates and admitted the Grecians, who had quietly returned. From the terrible massacre which ensued, *Ænæas*, a famous Trojan chief, escaped with a few followers. His subsequent adventures form the theme of Virgil's *Æneid*, the famous Latin poem. Homer's *Odyssey* tells the wanderings of the crafty Ulysses, king of Ithaca, during his journey home from Troy, and the trials of his faithful wife Penelope during his absence.

\* It is curious that the word "politics" is derived from the Greek word for city, and meant in its original form only the affairs of the city. The Hellenes, unlike most other Aryans (except the Italians, who were of the same swarm), from the very first gathered in cities.

† This event is known in Grecian history as "The Return of the Heraclei'dæ. The Dorians were induced by the descendants of Hercules to support their claim to the throne of Argos, whence their ancestor had been driven by the family of Pelops.

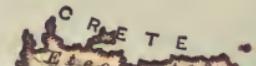
tus. Similarly, the *Æolians* had already founded the *Æolic colonies*. Finally the Dorians were tempted to cross the sea and establish the *Doric colonies*, chief of which was Rhodes (map opposite). In subsequent times of strife many Greek citizens grew discontented, and left their homes to try their fortune in new lands. The colonial cities also soon became strong enough to plant new settlements. Every opportunity to extend their commerce or political influence was eagerly seized by these energetic explorers. In the palmy days of Greece, the Euxine and the Propontis (Sea of Marmora) were fringed with Hellenic towns. The Ionian cities, at the time of the Persian conquest (p. 12), "extended ninety miles along the coast in an almost uninterrupted line of magnificent quays, warehouses, and dwellings." On the African shore was the rich Cyrene, the capital of a prosperous state. Sicily, with her beautiful city of Syracuse, was like a Grecian island. Southern Italy was long called *Magna Græcia* (Great Greece). The Phœnicians, the seamen and traders of these times, almost lost the commerce of the eastern Mediterranean. On the western coast, the Greeks possessed the flourishing colony of Massilia (Marseilles), and had it not been for the rising power of Carthage would have secured nearly the entire shore, and transformed the Mediterranean into a "Grecian lake."

Wherever the Greek went, he remained a Greek. He carried with him into barbarian lands the Hellenic language, manners, and civilization. In the colonies the natives learned the Grecian tongue, and took on the Grecian mode of thought and worship. Moreover, the transplanted Greek matured faster than the home-growth. So it happened that in the magnificent cities which grew up in Asia Minor, philosophy, letters, the arts and sciences, bloomed even sooner than in Greece itself.



## HELLAS or GREECE. IN THE HEROIC AGE

Æolians	Ionians
Achæans	Dorians



## HELLAS or GREECE.

AFTER THE DORIC MIGRATION.

Æolians	Ionians
Achæans	Dorians





**Sparta and Athens.**—The Dorians and the Ionians came to be the leading races in Greece. Their diverse characteristics had a great influence on its history. The Dorians were rough and plain in their habits, sticklers for the old customs, friends of an aristocracy, and bitter enemies of trade and the fine arts. The Ionians, on the other hand, were refined in their tastes, fond of change, democratic, commercial, and passionate lovers of music, painting, and sculpture. The rival cities, Sparta and Athens, represented these opposing traits. Their deep-rooted hatred was the cause of numerous wars which convulsed the country. For, in the sequel, we shall find that the Grecians spent their best blood in fighting among themselves, and Grecian history is mostly occupied with the doings of these two cities.

## S P A R T A .

**Early History.**—One of the Dorian bands occupied Lacedæmon, called also Sparta from its grain fields (*spartē*, sown land). The former owners (termed *periæki*, dwellers-around) were allowed to keep the poorest of the lands, and to be tradesmen and mechanics. But they could neither have voice in the government nor intermarry with their Dorian conquerors, who now came to be called Spartans. The latter took the best farms, and compelled their slaves (helots) to work them. The helots were captives or rebels, and were at first few, but in the succeeding wars rapidly increased. The Spartans (only nine thousand strong in the time of Lycurgus), planted thus in the midst of a hostile population, were forced to live like soldiers on guard.

In the rest of the Peloponnesus the Dorians betook themselves to peaceful pursuits and mingled with the

natives. But in Sparta there was no relaxation, no blending. The Dorians there kept on their cold, cruel way. They were constantly quarreling among themselves, and so little gain did they make that two and a half centuries passed and the Achæans were still fortified only little over two miles away from Sparta.

**Lycurgus** (850 B.C.), a member of the royal family, finally crystallized into a constitution all the peculiarities of the Spartan character. His whole aim was to make the Spartans a race of soldiers. Trade and travel were prohibited. No money was allowed except cumbrous iron coins, which no foreigner would take. Most property, as slaves, horses, dogs, etc., was held in common. Boys were removed from home at the age of seven, and educated by state officers. The men ate at public tables, slept in barracks, and could visit their homes only occasionally.\* Private life was given up for the good of the state and devoted to military drill.

The two kings were retained; but their power was limited by a senate of twenty-eight men over sixty years old, and an assembly of all the citizens. Five *ephors* (overseers) were chosen annually by the assembly, and these were the real rulers. No popular discussion was allowed, nor could a private citizen speak in the assembly without special leave from a magistrate. Thus the government became in fact an oligarchy under the guise of a monarchy. The people having promised to live under this constitution until he should return, Lycurgus left Sparta and was never heard of again.

**The Supremacy of Sparta** dates from this time. "A mere garrison in a hostile country, she became the mistress

\* Agis, a man of high rank, on his return from a long and triumphant expedition, ventured to send for his broth, that he might eat his first meal at home with his wife. This foolish show of sentiment was punished by a heavy fine.

of Laconia." The conquest of Messenia in two long, bloody wars, made her dominant in the Peloponnesus. This was preceded and followed by several minor wars, all tending to increase her territory and establish her authority over her neighbors. At the beginning of the 5th century B.C. the Spartans were ready to assert their position as the leaders in Grecian affairs, and had already repeatedly carried their arms across the Isthmus into Attica, when, at this juncture, all Greece was threatened by the Persian forces (p. 12).

## A T H E N S.

**Early History.**—Athens, like the other Grecian cities, was governed for a time by kings. *Cecrops*, the first ruler, according to the legends, taught the people of Attica navigation, marriage, and the culture of the olive. *Codrus*, the last monarch, fell (1050 B.C.) while resisting the Dorians. After his death the nobles selected one of the royal family, as *archon* or chief. At first the archon ruled for life; afterward the term was shortened to ten years, and finally to one, the nobles choosing nine archons from their own number. Thus Athens became an aristocratic republic.

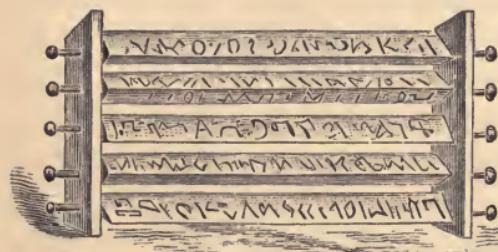
**Draco** (624 B.C.).—But the democratic spirit was rife. The people complained that they got no justice from the nobles, and the demand for *written laws* became so urgent that Draco was directed to prepare a code. His laws were so merciless that they were said to have been written



COIN OF ATHENS,

in blood, every offence being punished with death. To avoid the popular indignation, Draco fled, and his name is to this day synonymous with cruelty.

**Solon\*** (594 B. C.).—Party strife now prevailed. The state being threatened with anarchy, Solon was appointed to draft a new constitution. He repealed the harsh edicts of Draco; relieved those who were in debt; † bought the freedom of many who had



SOLON'S TABLETS.

been sold as slaves; forbade parents to sell or pawn their children; ordered every parent to teach his sons a trade; and required sons to support their

father in old age, provided he had given them an education. His plan was to weaken the nobles and to strengthen the people. He therefore gave every free-born native of Attica a vote in the assembly, where laws were enacted, archons elected, and officers held accountable for their conduct.

Property, instead of birth, now gave rank. The people were divided into four classes according to their income. Only the three richest classes could hold office, but they had to pay the taxes and to equip themselves as soldiers. The wealthiest could serve as archons, while only those who had held that office were eligible to the ancient Court of Areopagus. ‡ This court repealed laws which were hurtful

\* This famous Athenian lawgiver was descended from the ancient kings, but poverty forced him to earn his livelihood. Gaining a fortune by commerce he retired from business. He then, according to the custom of the scholars of that day, traveled to the East in search of knowledge. Such was his sagacity and judgment that he was reckoned one of the Seven Wise Men of Greece.

† In that age a man unable to pay his debts was liable to be sold into slavery. See *Nehemiah* v. 3, 5; *2 Kings* iv. 1. The punishments in early times were all severe. Read *Matt.* v. 38.

‡ So called because the meetings were held on the hill known by that name (*Acts xvii. 19*).

to the state, looked after the morals of the people, and rebuked any person who lived unworthy of an Athenian, or who was not properly bringing up his children. A senate of four hundred, selected annually by lot, was to prepare the business presented in the assembly.

**Tyrants.\***—Athens prospered under Solon's wise management. The people got their rights. The mortgage-pillars † disappeared. But moderate measures, as is often the case, pleased neither extreme of society. Local factions strove for power. One day *Pisistratus*, a noble aspiring to office, rushed, besmeared with blood, into the market-place, and, pointing to his self-inflicted wounds, asked for a guard, pretending that the other nobles had attacked him because he was a friend of the people. ‡ This request being granted, ere long he seized the Acropolis and became the first tyrant of Athens. His rule, however, was so beneficent that one would fain forget how craftily he secured his place. He established Solon's laws, erected beautiful public buildings, encouraged art, founded the first library, and collected and published the scattered ballads of Homer.

The tyrant's sons, *Hippias* and *Hipparchus*, trod in his steps. But the latter having been assassinated, the brother became moody and cruel. His enemies, led by the Alcmæonidae, § bribed the oracle at Delphi, so that when the Lace-

\* The Greeks applied this name at first to a person who became king in a city where the law did not authorize one. Afterward the Tyrants became cruel, and the word took on the meaning which we now give it.

† It was customary among the Greeks, when a farm was given as security for the payment of money, to set up a stone pillar at the corner with the sum loaned and the name of the lender engraved upon it.

‡ Solon detected the sham and with bitter wit declared, “ You are but a bad imitation of Ulysses. He wounded himself to delude his enemies ; you to deceive your countrymen.”

§ This name came into prominence in the following way: At the time Draco's stern laws aroused so much feeling, a noble named Cylon attempted to make himself tyrant. He seized the Acropolis but was defeated, and his followers, half dead with hunger, were forced to take refuge at the altars of the gods. The archon Megacles

dæmonians consulted the priestess, they received the reply, "Athens must be freed." The Spartans accordingly invaded Attica and drove away the tyrant (510 b. c.). Hippias went over to the Persian court, and was henceforth the declared enemy of his native city. We shall hear from him again.

**Democracy Established.**—It turned out, however, that aristocratic Sparta had only paved the way for a republic. For *Cleis'thenes*, an Athenian noble, the head of the Alcmaeonidæ but now the candidate of the people's party, became archon. All freemen of Attica were admitted to citizenship. In order to break up the four old tribes, and prevent the nobles from raising parties among the people of their clans, or according to local interests, he divided the country into districts, and organized ten new tribes by uniting non-adjacent districts. Each tribe sent fifty representatives to the senate, and also chose a *strategus* or general, the ten generals to command the army in daily turn.

The triumph of democracy was complete. Four times a month all Athens met to deliberate and decide upon public questions. "The Athenians then," says Herodotus, "grew mighty, and it became plain that liberty is a brave thing."

It was now near the beginning of the 5th century B. C. Both Sparta and Athens had risen to power, when all Greece was threatened by a new foe. The young civilization of the West was, for the first time, called to meet the old civilization of the East. In the presence of a common danger the warring states united. The next twenty years were stirring ones in the annals of freedom.

induced them to surrender on the promise of their lives. Scarcely, however, had they left the altars than his soldiers cut them down. Soon after, a plague broke out, which was considered a judgment of the gods for this impious act. The Athenians, believing that a curse had thus fallen on their city, finally forced the *Alcmaeonidæ* (the clan of Megacles) into exile, and called Epimenides, a prophet of Crete, to atone for and purify the city. The Alcmaeonidæ were wealthy, and to make amends for their impiety they undertook to rebuild the temple at Delphi, which had been burnt down. The contract called for common stone, but they faced the building with fine marble, thus gaining the favor of the Delphic oracle.

## THE PERSIAN WARS.

**Cause.**—The Persian empire now reached the borders of Thessaly. The Grecian colonies in Asia Minor had fallen into the hands of Cyrus; and the conquering armies of Darius were already threatening the freedom of Greece itself, when an act of Athens hastened the struggle. The



GREECE IN TIME OF THE PERSIAN WARS.

Ionian cities having tried to throw off the Persian yoke, the mother city sent them aid.\* The Great King subdued the Ionic revolt, and then turned to punish the haughty foreigners who had dared to meddle in the affairs of his empire,

\* During the brief campaign of the Athenians in Asia Minor, Sardis, the capital of Lydia, was accidentally burned. When Darius received this news he took a bow and shot an arrow to the sky, with a prayer to Ahura Mazda for help; and that he might not forget the insult he ordered that, at dinner each day, a servant should call out thrice, "Master, remember the Athenians."

and also to force the Athenians to receive back Hippias (p. 12) as their tyrant.

**The First Expedition** (493 B. C.) against Greece was sent out under Mardonius, the son-in-law of Darius. The land troops were defeated in Thrace, and the fleet was shattered while rounding Mount Athos. Mardonius returned without having set foot into the region he went to conquer.

**Second Expedition.**—Darius, full of fury, began at once raising a new army. Meanwhile heralds were dispatched to demand the surrender of the Grecian cities. Many sent back earth and water, the oriental symbols of vassalage; Sparta and Athens refused, the former throwing the envoys into a deep well, bidding them find there the tokens of submission.

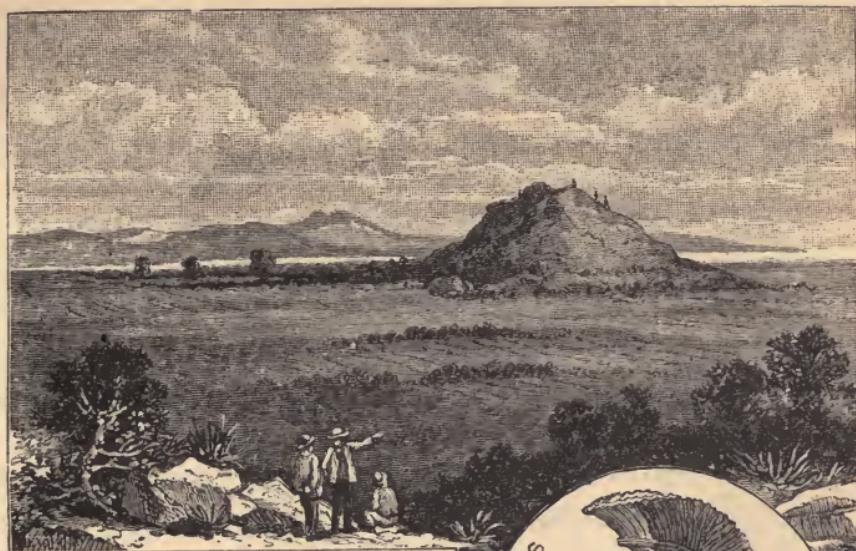
**Battle of Marathon** (490 B. C.).—This time the Persian fleet of six hundred triremes safely crossed the *Ægean*, and landed a large army on the famous field of Marathon, only



MAP OF THE PLAINS OF MARATHON.

twenty-two miles from Athens. Miltiades (to whom the other strategi had surrendered their days of command) went out to meet them with but ten thousand soldiers. The usual prayers and sacrifices were offered, but it was late in the day ere the auspices

became favorable so that he dared hazard an attack. Finding that the Persians had placed their best troops at the center, Miltiades put opposite them a weak line of men, and stationed heavy files of his choicest soldiers on the wings. Giving the enemy no time to hurl their javelins, he imme-



VIEW OF THE PLAINS OF MARATHON.

diately charged at full speed, and came at once to a hand-to-hand fight. The strong wings swept all before them, and then, wheeling, fell upon both flanks of the victorious Persian center. In a few moments the Asiatic host were wildly fleeing to their ships.\*



\* The Spartans had promised aid, but from religious scruples the troops were unwilling to march until the full moon, and so did not arrive till after the battle. A thousand men from Plataea—all the little city had—stood by the side of the Athenians on that memorable day. When the victory was won, Phidippides, the swiftest runner in Greece, ran with the tidings, and, reaching Athens, had breath only to tell the news when he fell dead in the street. Seven of the Persian vessels were captured by the pursuing Greeks. The brother of Aeschylus, the poet, is said to have caught a trireme by the stern, and to have held it until his hand was hacked off by the enemy. Hardly had the Persians and Athenians separated from the last conflict on the beach when the attention of both was arrested by a flash of light on the glittering surface of an uplifted shield. Miltiades at once saw in this a signal from the traitors in Athens inviting the fleet to join them before he returned. Not a moment was to be lost, and he ordered an instant march to the city. When the Persian ships arrived they found the heroes of Marathon drawn up on the beach awaiting them.

*The effect\** of this victory was to render the reputation of Athens for valor and patriotism equal, if not superior, to that of Sparta. The Persian invasion made a union of the Hellenic states possible, and Marathon decided that Athens should be the leader.

Greece was saved, and her deliverer, Miltiades, was for a time the favorite hero, but a disgraceful expedition to the isle of Paros cost him his popularity, and soon after his return he died.

**Themistocles and Aristides**, generals associated with Miltiades at Marathon, now came to be the leading men in Athens. The former was an able but often unscrupulous statesman; the latter a just man and an incorruptible patriot. Themistocles foresaw that the Persians would make a fresh attempt to subdue Greece, and that Athens with its excellent harbor and commercial facilities could be far stronger on sea

\* "So ended what may truly be called the birthday of Athenian greatness. It stood alone in their annals. Other glories were won in after times, but none approached the glory of Marathon. It was not merely the ensuing generation that felt the effects of that wonderful deliverance. It was not merely Themistocles whom the marble trophy of Miltiades would not suffer to sleep. It was not merely Æschylus, who, when his end drew near, passed over all his later achievements in war and peace, at Salamis, and in the Dionysiac theatre, and recorded in his epitaph only the one deed of his early days—that he had repulsed the 'long-haired Medes at Marathon.' It was not merely the combatants in the battle who told of supernatural assistance in the shape of the hero Theseus, or of the mysterious peasant, wielding a gigantic ploughshare. Everywhere in the monuments and the customs of their country, and for centuries afterward, all Athenian citizens were reminded of that great day, and of that alone. The frescoes of a painted portico—the only one of the kind in Athens—exhibited in lively colors the scene of the battle. The rock of the Acropolis was crowned on the eastern extremity by a temple of Wingless Victory, now supposed to have taken up her abode forever in the city; and in its northern precipice, the cave, which up to this time had remained untenanted, was consecrated to Pan, in commemoration of the mysterious voice which rang through the Arcadian mountains to cheer the forlorn messenger on his empty-handed return from Sparta. The one hundred and ninety-two Athenians who had fallen on the field received the honor—unique in Athenian history—of burial on the scene of their death (the tumulus raised over their bodies by Aristides still remains to mark the spot); their names were invoked with hymns and sacrifices down to the latest times of Grecian freedom; and long after that freedom had been extinguished, even in the reign of Trajan and the Antonines, the anniversary of Marathon was still celebrated, and the battle-field was believed to be haunted, night after night, by the snorting of unearthly chargers and the clash of invisible combatants."

than on land. He therefore urged the building of a fleet. Aristides, fond of the old ways, condemned this measure. Themistocles, dreading the opposition, secured the ostracism\* of his rival.

**Third Expedition.**—Darius died ere he could make a new attempt to punish Athens. But his son Xerxes assembled over a million soldiers, whom he led in person across the Hellespont and along the coast of Thrace and Macedonia. A fleet of twelve hundred war-ships and three thousand transports kept within easy reach from the shore.†

**Battle of Thermopylæ** (480 B.C.).—At the pass of Thermopylæ his march was checked by seven thousand Greeks under Leonidas, a Spartan. Xerxes sent a messenger to demand their arms. He received the laconic reply, “Come and take them.” For two days the Greeks repulsed every attack, and the terrified Persians had to be driven to the assault with whips. On the third day a traitor having pointed out to Xerxes a mountain-path, he sent the Immortals into the rear of the Grecian post. It was the Spartan law that a soldier should die but not yield. So Leonidas, learning of the peril, sent away his allies, retaining only three hundred Spartans and seven hundred Thespians, who wished to share in the glory of the day. The little band prepared

\* This measure was introduced by Cleisthenes. An urn was placed in the assembly, and any citizen could drop into it a shell (*ostrakon*) bearing the name of the person he wished exiled. When six thousand votes were thrown against a man he was banished for ten years. It is said that, on this occasion, a countryman coming to Aristides, whom he did not know, asked him to write Aristides on his shell. “Why, what wrong has he done?” inquired the patriot. “None at all,” was the reply, “only I am tired of hearing him called the Just.”

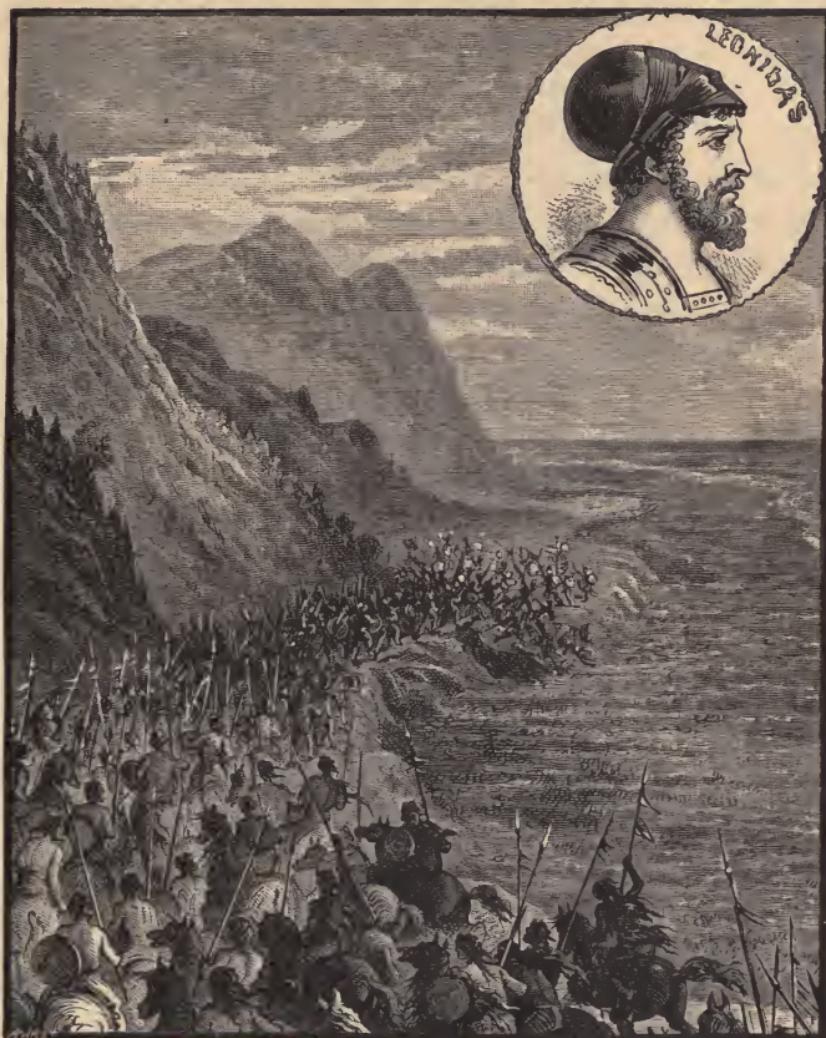
† Two magnificent bridges of boats which he built across the Hellespont having been injured in a storm, the story is that Xerxes ordered the sea to be beaten with whips, and fetters to be thrown into it to show that he was its master. The vast army was seven days in crossing. The king sat on a throne of white marble inspecting the army as it passed. It consisted of forty-six different nations, each armed and dressed after its own manner, while ships manned by Phœnicians covered the sea. Xerxes is said to have burst into tears when he thought how in a few years not one of all that immense throng would be alive.

for battle—the Spartans combing their long hair, according to custom—and then, scorning to await the attack, dashed down the defile to meet the on-coming enemy. All perished, fighting to the last.\*



VICINITY OF THERMOPYLÆ.

\* "Xerxes could not believe Demaratus, who assured him that the Spartans at least were come to dispute the Pass with him, and that it was their custom to trim their hair on the eve of a combat. Four days passed before he could be convinced that his army must do more than show itself to clear a way for him. On the fifth day he ordered a body of Median and Cissian troops to fall upon the rash and insolent enemy, and to lead them captive into his presence. He was seated on a lofty throne from which he could survey the narrow entrance of the Pass, which, in obedience to his commands, his warriors endeavored to force. But they fought on ground where their numbers were of no avail, save to increase their confusion, when their attack was repulsed: their short spears could not reach their foe; the foremost fell, the hinder advancing over their bodies to the charge; their repeated onsets broke upon the Greeks idly, as waves upon a rock. At length, as the day wore on, the Medians and Cissians, spent with their efforts and greatly thinned in their ranks, were recalled from the contest, which the king now thought worthy of the superior prowess of his own guards, the ten thousand Immortals. They were led up as to a certain and easy victory; the Greeks stood their ground as before; or if they ever gave way and turned their backs, it was only to face suddenly about, and deal tenfold destruction on their pursuers. Thrice during these fruitless assaults the king was seen to start up from his throne in a transport of fear or rage. The combat lasted the whole day; the slaughter of the barbarians was great; on the side of the Greeks a few Spartan lives were lost; as to the rest, nothing is said. The next day the attack was renewed with no better success: the bands of the several cities that made up the Grecian army, except the Phocians, who were employed in defending the mountain-path by which the defile was finally turned, relieved each other at the post of honor; all stood equally firm, and repelled the charge not less vigorously than before. The confidence of Xerxes was changed into despondence and perplexity."



LEONIDAS AT THE PASS OF THERMOPYLÆ.

*The sacrifice of Leonidas* became the inspiration of all Greece, and has been the admiration of the lovers of freedom in every age. The names of the three hundred were familiar to their countrymen, and, six hundred years after, a traveler spoke of seeing them inscribed on a pillar at Sparta. Upon the mound where the last stand was made a marble lion was erected to Leonidas, and a pillar to the

three hundred bore this inscription, written by Simonides (p. 52):

“ Go, stranger, and to Lacedæmon tell  
That here, obeying her behests, we fell.”

*Battle of Salamis.*—At first, however, the loss at Thermopylæ seemed in vain, and the Asiatic deluge poured south over the plains of Greece. Warned by the oracle that the safety of Athens lay in her “wooden wall,” the inhabitants deserted the city, which Xerxes burned. The ocean, however, seemed to “fight for Greece.” In a storm the Persian fleet lost two hundred ships. But it was still so much superior that the Greeks were fearful, and as usual quarreling,\* when Themistocles determined to bring on the battle, and accordingly sent a spy to the enemy to say that his countrymen would escape if they were not attacked immediately. Thereupon the Persians blockaded the Hellenic fleet in the harbor of Salamis. Animated by the spirit of Thermopylæ the Grecians silenced their disputes and rushed to the fray. They quickly defeated the Phoenician ships in the van, and then the very multitude of the vessels caused the ruin of the Persian fleet. For while some were trying to escape and

\* “All the Thessalians, Locrians, and Bœotians, except the cities of Thespiae and Platea, sent earth and water to the Persian king at the first call to submit, although these tokens of subjection were attended by the curses of the rest of the Greeks, and the vow that a tithe of their estates should be devoted to the city of Delphi. Yet of the Greeks who did not favor Persia, some were willing to assist only on condition of being appointed to conduct and command the whole; others, if their country could be the first to be protected; others sent a squadron, which was ordered to wait till it was certain which side would gain the victory; and others pretended they were held back by the declarations of an oracle.”—An oft-told story, given in connection with this engagement, illustrates the jealousy of the Grecian generals. They were met to decide upon the prize for skill and wisdom displayed in the contest. When the votes were collected, it appeared that each commander had placed his own name first and that of Themistocles second.—While the Grecian leaders at Salamis were deliberating over the propriety of retreat and Themistocles alone held firm, a knock was heard at the door, and Themistocles was called out to speak with a stranger. It was the banished Aristides. “Themistocles,” said he, “let us be rivals still, but let our strife be which best may serve our country.” He had crossed from Ægina in an open boat to inform his countrymen that they were surrounded by the enemy.

some to come to the front, the Greeks, amid the confusion plying every weapon, sunk two hundred vessels and put the rest to flight.

Xerxes, seated on a lofty throne erected on the beach, watched the contest. Terrified by the destruction of his fleet he fled into Asia, leaving three hundred and fifty thousand picked troops under Mardonius to continue the war.

*Battle of Himera.*—While the hosts of Xerxes were pouring into Hellas on the northeast, she was simultaneously assailed on the southwest by another formidable foe. An immense fleet, consisting of three thousand ships-of-war, sailing from Carthage to Sicily, landed an army under Hamilcar, the famous Carthaginian leader, who laid siege to Himera. Gelo, the tyrant of Syracuse, marched to the relief of that city and, on the very day of Salamis, utterly routed the Phœnician forces. The tyranny of the commercial oligarchy of Carthage might have been as fatal to the liberties of Europe as the despotism of Persia.

*Battle of Plataea (479 B.C.).*—Mardonius wintered in Thessaly, and the next summer invaded Attica. The half-rebuilt houses of Athens were again leveled to the ground. Finally the allies, one hundred and ten thousand strong, took the field under Pausanias, the Spartan. After the two armies had faced each other for ten days, want of water compelled Pausanias to move his camp. While *en route* Mardonius attacked his scattered forces. The omens were unfavorable, and the Grecian leader dare not give the signal to engage. The Spartans protected themselves with their shields as best they could against the shower of arrows. Many Greeks were smitten and fell, lamenting not that they must fall, but that they could not strike a blow for their country. In his distress Pausanias lifted up his streaming eyes toward the temple of Hera, beseeching the goddess that,

if the fates forbade the Greeks to conquer, they might die like men. Suddenly the sacrifices became auspicious. The Spartans charging in compact rank, shield touching shield, with their long spears swept all before them. The Athenians coming up stormed the intrenched camp. Scarcely forty thousand Persians escaped. The booty was immense. Wagons were piled up with vessels of gold and silver, jewels, and articles of luxury. One tenth of all the plunder was dedicated to the gods. The prize of valor was adjudged to the Platæans, and they were charged to preserve the graves of the slain, Pausanias promising with a solemn oath that the battle-field should be sacred forever.

That same day the Grecian fleet having crossed the Ægean, destroyed the Persian fleet at MYCALE in Asia Minor.

*The effect* of Marathon, Thermopylæ, Salamis, Platæa, and Mycâle was to give the death-blow to Persian rule in Europe. Grecian valor had saved a continent from eastern slavery and barbarism. More than that, the Persian wars gave rise to the real Hellenic civilization, and Marathon and Salamis may be looked upon as the birth-places of Grecian glory.

**Athenian Supremacy.**—Greece was now, to paraphrase the language of Diodorus, at the head of the world, Athens at the head of Greece, and Themistocles at the head of Athens. The city of Athens was quickly rebuilt. During the recent war the Spartan soldiers had taken the lead, but Pausanias afterward proved a traitor, and as Athens was so strong in ships she became the acknowledged leader of all the Grecian states. A league, called the *Confederation of Delos* (477 B. C.), was formed to keep the Persians out of the Ægean. The different cities annually contributed to Athens a certain number of ships, or a fixed sum of money for the support of the navy. The ambition of Themistocles was to form a grand maritime empire, but his share in the treason

of Pausanias having been discovered, he was ostracized. Aristides, seeing the drift of affairs, had changed his views, and was already the popular commander of the fleet. Though the head of the party of the nobles, he secured a law abolishing the property qualification, and allowing any person to hold office.\*



VICINITY OF ATHENS.

## AGE OF PERICLES.

(479–429 B.C.)

The leading men at Athens, after the death of Aristides, were *Pericles* and *Cimon*. The heroes of the Persian Invasions had passed from the stage, and new actors now appeared.

\* The thoughtful student of history cannot but pause here to consider the fate of these three great contemporary men—Pausanias, Themistocles, and Aristides. Pausanias fled to the temple of Minerva. The Spartans, not daring to violate this sanctuary, blocked the door (the traitor's mother laying the first stone), tore off the roof, guarded every avenue, and left the wretch to die of cold and hunger. Themistocles was welcomed by Artaxerxes, then king of Persia, and assigned the revenue of three cities. He lived like a prince, but finally ended his pitiable existence, it is said, with poison. Aristides the Just went down to his grave full of honors. The treasurer of the league, he had yet been so honest that he did not leave enough money to meet his funeral expenses. The grateful republic paid these rites, finished the education of his son, and portioned his daughters.

**Cimon**\* renewed the glory of his father Miltiades, the victor at Marathon. He pushed on the war in Asia Minor against Persia with great vigor, finally routing their land and sea forces in the decisive battle of the *Eurymēdon* (466 B. c.). As the head of the nobles he was naturally friendly to aristocratic Sparta. The Helots and Messenians, taking advantage of an earthquake which nearly destroyed that city, revolted, and a ten-years struggle (known in history as the Third Messenian War) ensued. The haughty Spartans were driven to ask aid from Athens. By the influence of Cimon this was granted. But the Spartans were fearful of such allies, and ungraciously sent the army home. All Athens at once rose in indignation at this outrage. Cimon was ostracized (461 B. c.).

**Pericles,**† who was the leader of the democracy, now

\* Cimon was the richest man in Athens. He kept open table for the public. A body of servants laden with cloaks followed him through the streets, and gave a garment to any needy person whom he met. His pleasure-garden was free for all to enter and pluck fruit or flowers. He planted oriental plane-trees in the market-place; bequeathed to Athens the groves, afterward the Academy of Plato, with its beautiful fountains; built marble colonnades where the people were wont to promenade; and gave magnificent dramatic entertainments at his private expense.

+ "To all students of Grecian literature Pericles must always appear as the central figure of Grecian history. His form, manner, and outward appearance are well known. We can imagine that stern and almost forbidding aspect which repelled rather than invited intimacy; the majestic stature; the long head—long to disproportion—already before his fiftieth year silvered over with the marks of age; the sweet voice and rapid enunciation—recalling, though by an unwelcome association, the likeness of his ancestor Pisistratus. We knew the stately reserve which reigned through his whole life and manners. Those grave features were never seen to relax into laughter—twice only in his long career to melt into tears. For the whole forty years of his administration he never accepted an invitation to dinner but once, and that to his nephew's wedding, and then stayed only till the libation (p. 87). That princely courtesy could never be disturbed by the bitterest persecution of aristocratic enmity or popular irritation. To the man who had followed him all the way from the Assembly to his own house, loading him with the abusive epithets with which, as we know from Aristophanes, the Athenian vocabulary was so richly stored, he paid no other heed than, on arriving at his own door, to turn to his torch-bearer with an order to light his reviler home. In public it was the same. Amidst the passionate gesticulations of Athenian oratory, amidst the tempest of an Athenian mob, his self-possession was never lost, his dress was never disordered, his language was ever studied and measured. Every speech that he delivered he wrote down previously. Every time that he spoke he offered up a prayer to Heaven that no word might escape his lips which he should wish unsaid. But when he did speak the effect was almost

had everything his own way. A mere private citizen, living plainly and unostentatiously, this great-hearted man was able during his lifetime, by the spell of his eloquence and the force of his genius, to shape the policy of the state. He was bent on keeping Athens all-powerful in Greece, and on making the people all-powerful in Athens. He had perfect confidence in a government by the masses, if they were only properly educated. There were then no common schools, or daily papers, and he was forced to use what the times supplied. He paid the people so they could afford to sit on jury and attend the Assembly to listen to the discussion of public affairs. He had the grand dialogues of Æschylus, Euripides, and Sophocles performed free before the multitude. He erected magnificent public buildings, and adorned them with the noblest historical paintings. He made the temples of the gods grand and pure with beautiful architecture and the exquisite sculptures of Phidias. He encouraged poets, artists, philosophers, and orators to do their best work. Under his fostering care the Age of Pericles became the finest blossom and fruitage of Hellenic civilization.

**Athens Ornamented and Fortified.** — Matchless colonnades and temples were now erected, which are yet the wonder of the world. The Acropolis was so enriched with

awful. The ‘fierce democracy’ was struck down before it. It could be compared to nothing short of the thunders and lightnings of that Olympian Jove whom in majesty and dignity he resembled. It left the irresistible impression that he was always in the right. ‘He not only throws me in the wrestle,’ said one of his rivals, ‘but when I have thrown him he will make the people think that it is I and not he who has fallen.’ What Themistocles, what Aristides, what Ephialtes, what Cimon said, has perished from the memory of their hearers. But the condensed and vivid images of Pericles, far more vivid in Grecian oratory, from their contrast with the general simplicity of ancient diction, than they would be now, were handed down from age to age as specimens of that eloquence which had held Athens and Greece in awe. ‘The lowering of the storm of war’ from Peloponnesus—‘the spring taken out of the year’ in the loss of the flower of Athenian youths—the comparison of Greece to ‘a chariot drawn by two horses’—of Ægina to ‘the eyesore of the Piræus’—of Athens to ‘the school of Greece’—were amongst the traditional phrases which later writers preserved, and which Thucydides either introduced or imitated in the *Funeral Oration* which he has put in his mouth.”

magnificent structures that it was called "the city of the gods." The Long Walls were built two hundred yards apart, and extended over four miles from Athens to Piræus —its harbor. Thus the capital was connected with the sea, and, while the Athenians held the command of the ocean, their ships could bring them supplies, even when the city should be surrounded by an enemy on land.



A SCENE IN ATHENS IN THE TIME OF PERICLES.

The wonderful spirit and enterprise of the Athenians are shown from the fact that, while they were thus erecting great public works at home, they were during a single year (458 B.C.) waging war in Cyprus, in Egypt, in Phœnicia, off Aegina,

and on the coast of Peloponnesus. The Corinthians, knowing that the Athenian troops were occupied so far from home, invaded Megara, then in alliance with Athens, but the “boys and old men” of Athens sallied out and routed them. So completely was the tide turned that (450 B.C.) Artaxerxes I. made a treaty with Athens agreeing to the independence of the Grecian cities in Asia Minor, and promising not to spread a sail on the Ægean Sea, nor bring a soldier within three-days march of its coast.

## PELOPONNESIAN WAR. (431-404 B.C.)

**Causes of the War.**—The arrogant meddling of Athens in the affairs of her allies, and the use of their contributions (p. 22) in erecting her own public buildings, had aroused the bitterest hatred. Sparta, jealous of the glory and fame of her rival, watched every chance to interfere. The real question at issue, however, was the broad one whether the ruling power in Hellas should be Athens—Ionic, democratic and maritime, or Sparta—Doric, aristocratic and military. A quarrel having arisen between Corinth and her colony of Corcyra, Athens favored the latter; Sparta, the former. Nearly all Greece took sides in the quarrel, according to race or political sympathy. The Ionians and the democracy aided Athens; the Dorians and the aristocracy, Sparta. Both parties were sometimes found within the same city contending for the supremacy.

### *Allies of Athens.*

All the islands of the Ægean (except Melos and Thera), Corcyra, Zacynthus, Chios, Lesbos, and Samos; the numerous Greek colonies on the coast of Asia Minor, Thrace, and Macedon; Naupactus, Platæa, and a part of Acarnania.

### *Allies of Sparta.*

All the states of the Peloponnesus (except Argos and Achaia, which remained neutral); Locris, Phocis, and Megara; Ambracia, Anactorium, and the island of Leucas; and the strong Bœotian League, of which Thebes was the head.

**Conduct of the War.**—The Spartan plan was to invade Attica, destroy the crops, and persuade the Athenian allies to desert her. As Sparta was strong on land and Athens on water, Pericles ordered the people of Attica to take refuge within the Long Walls of the city, while the fleet and army ravaged the coast of the Peloponnesus. When therefore Archidámus, king of Sparta, invaded Attica, the people flocked into the city with all their movable possessions. Temporary buildings were erected in every vacant place in the public squares and streets, while the poorest of the populace were forced to seek protection in squalid huts beneath the shelter of the Long Walls. Pitiable indeed was the condition of the inhabitants during these hot summer days as they saw the enemy, without hindrance, burning their homes and destroying their crops, while the Athenian fleet was off ravaging the coast of Peloponnesus. But it was worse the second year, when a fearful pestilence broke out in the crowded population. Many died, among them Pericles himself (429 B. C.).\* This was the greatest loss of all, for there was no statesman left to guide the people.

\* "When, at the opening of the Peloponnesian War, the long enjoyment of every comfort which peace and civilization could bring was interrupted by hostile invasion; when the whole population of Attica was crowded within the city of Athens; when to the inflammable materials which the populace of a Grecian town would always afford, were added the discontented landowners and peasants from the country, who were obliged to exchange the olive glades of Colonus, the thymy slopes of Hymettus, and the oak forests of Acharnæ, for the black shade of the Pelasgicum and the stifling huts along the dusty plain between the Long Walls; when, without, were seen the fire and smoke ascending from the ravage of their beloved orchards and gardens; and, within, the excitement was aggravated by the little knots which gathered at every corner and by the predictions of impending evil which were handed about from mouth to mouth; when all these feelings, awakened by a situation so wholly new in a population so irritable, turned against one man as the author of the present distress, then it was seen how their respect for that one man united with their inherent respect for law to save the state. Not only did Pericles restrain the more eager spirits from sallying forth to defend their burning property—not only did he calm and elevate their despondency by his speeches in the Pnyx and Ceramicus—not only did he refuse to call an Assembly—but no attempt at an Assembly was ever made. The groups in the streets never grew into a mob, and even when to the horrors of a blockade were added those of a pestilence, public tranquillity was never for a moment disturbed—the order of the constitution was never for a moment infringed.

**Demagogues** now arose, chief among whom was *Cleon*, a cruel, arrogant boaster, who gained power by flattering the populace. About this time, also, the Spartans began to build ships to dispute the empire of the sea, on which Athens had so long triumphed.

**The memorable siege of Platæa**, which began in the third year of the war, illustrates the desperation and destruction which characterized this terrible struggle of twenty-seven years. In spite of Pausanias's oath (p. 22), Archidá-mus with the Spartan army attacked this city, which was defended by only four hundred and eighty men. First, the Spartan general closed every outlet by a wooden palisade, and then constructed an inclined plane of earth and stone, up which his men could advance to hurl their weapons against the city. This work cost seventy-days labor of the whole army, but the garrison undermined the mound and destroyed it entirely. Next, the Spartans built around the

And yet the man who thus swayed the minds of his fellow-citizens was the reverse of a demagogue. Unlike his aristocratic rival, Cimon, he never won their favor by indiscriminate bounty. Unlike his democratic successor, Cleon, he never influenced their passions by coarse invectives. Unlike his kinsman, Alcibiades, he never sought to dazzle them by a display of his genius or his wealth. At the very moment when Pericles was preaching the necessity of manful devotion to the common country, he was himself the greatest of sufferers. The epidemic carried off his two sons, his sister, several other relatives, and his best and most useful political friends. Amidst this train of calamities he maintained his habitual self-command, until the death of his favorite son Paralus left his house without a legitimate representative to maintain the family and its hereditary sacred rites. On this final blow—the greatest that, according to the Greek feeling, could befall any human being—though he strove to command himself as before, yet at the obsequies of the young man, when it became his duty to place a garland on the dead body, his grief became uncontrollable, and he burst into tears. Every feeling of resentment seems to have passed away from the hearts of the Athenian people before the touching sight of the marble majesty of their great statesman yielding to the common emotion of their own excitable nature. Every measure was passed which could alleviate this deepest sorrow of his declining age. But it was too late, and he soon sank into the stupor from which he never recovered. As he lay apparently passive in the hands of the nurse, who had hung round his neck the amulets which in life and health he had scorned; whilst his friends were dwelling with pride on the nine trophies which on Boeotia and Samos and on the shores of Peloponnesus bore witness to his success during his forty-years career, the dying man suddenly broke in with the emphatic words, 'That of which I am most proud you have left unsaid—No Athenian, through my fault, was ever clothed in the black garb of mourning.'—*Quarterly Review*.



## REGION OF OPERATIONS IN THE PELOPONNESEAN WAR.

■ Sparta and Allies   ■ Athens and Allies

city two concentric walls, and roofed over the space between them so as to give shelter to the soldiers on guard. For two long years the Platæans were shut in and endured all the horrors of a siege. Provisions now ran low, and one stormy December night a part of the men stole out of the gate, and placing their ladders against the Spartan wall, climbed to the top, killed the sentinels, and escaped through the midst of the enemy with the loss of only one man. The rest of the garrison were thus enabled to hold out some time longer. But at length their food was exhausted, and they were forced to surrender. The cruel Spartans put every man to death, and then, to please the Thebans, razed the city to the ground. Heroic little Platæa was thus blotted out of the map of Greece.

**Alcibiades**, a young nobleman, the nephew of Pericles and pupil of Socrates, by his wealth, beauty, and talent, next won the ear of the crowd. Reckless and dissolute, with no heart, conscience, or principle, he cared for nothing except his own ambitious schemes. Though peace had then come through the negotiations of Nicias, the favorite Athenian general, it was broken by the influence of this demagogue, and the bloody contest renewed.

**Expedition to Sicily** (415 B.C.).—The oppressions of the tyrants of Syracuse, a Dorian city in Sicily, gave an excuse for seizing that island, and Alcibiades advocated this brilliant scheme, which promised to make Athens irresistible. The largest fleet and army Hellas had yet sent forth were accordingly equipped. One morning, just before their departure, the busts of Hermes that were placed along the roads of Attica to mark the distance, and in front of the Athenian houses as protectors of the people, were found to be mutilated. The populace in dismay, lest a curse should fall on the city, demanded the punishment of those who had com-

mitted this sacrilegious act. It was probable that some drunken revelers had done the mischief; but the enemies of Alcibiades made the people believe that he was the offender. After he sailed he was cleared of this charge, but a new one impended. This was that he had privately performed the Eleusinian mysteries (p. 72) for the amusement of his friends. To answer this heinous offence, Alcibiades was summoned home, but he escaped to Sparta, and gave the rival city the benefit of his powerful support. Meanwhile the exasperated Athenians condemned him to death, seized his property, and called upon the priests to pronounce him accursed.

The expedition had now lost the only man who could have made it a success. Nicias, the commander, was old and sluggish. Disasters followed apace. Finally Gylippus, a famous Spartan general, came to the help of Syracuse. Athens sent a new fleet and army, but she did not furnish a better leader, and the reinforcement served only to increase the final ruin. In a great sea-fight in the harbor of Syracuse the Athenian ships were defeated, and the troops attempting to flee by land were overtaken and forced to surrender (413 B. C.).

**Fall of Athens.**—The proud city was now doomed. Her best soldiers were dying in the dungeons of Syracuse. Her treasury was empty. Alcibiades was pressing on her destruction with all his revengeful genius. A Spartan garrison held Deceleia, in the heart of Attica. The Athenian allies dropped off. The Ionic colonies revolted. Yet with the energy of despair Athens dragged out the unequal contest nine years longer. The recall of Alcibiades gave a gleam of success. But victory at the price of submission to such a master was too costly, and he was dismissed. Persian gold gave weight to the Lacedæmonian sword and

equipped her fleet. The last ships of Athens were taken by Lysander, the Spartan, at *Ægos Potámos* (Goat's-river). Sparta had got control of the sea, and Athens, its harbor blockaded, suffered famine, in addition to the horrors of war. The imperial city surrendered at last (404 B. c.). Her ships were given up; and the Long Walls were torn down amid the playing of flutes and the rejoicings of dancers, crowned with garlands, as for a festival. "That day was deemed by the Peloponnesians," says Xenophon, "the commencement of liberty for Greece."

Thus ended the Peloponnesian War twenty-seven years after its commencement, and seventy-six years after Salamis, which laid the foundation of the Athenian power. Athens had fallen, but she possessed a kingdom of which Sparta could not deprive her. She still remained the mistress of Greece in literature and art.

**The Thirty Tyrants.**—A Spartan garrison was now placed in the Acropolis at Athens, and an oligarchy of thirty persons established. A reign of terror followed. The "Thirty Tyrants" put hundreds of citizens to death without form of trial. After they had ruled only eight months the Athenian exiles returned in arms, overthrew the tyrants, and re-established a democratic government.

**Retreat of the Ten Thousand** (401 B. c.).—Now that peace had come at home, ten thousand restless Greeks\* were away helping Cyrus the Younger, satrap of Asia Minor, to dethrone his elder brother, Artaxerxes. At *Cunaxa*, near Babylon, they routed the Persians. But Cyrus fell, and to complete their misfortune their chief officers were induced to visit the enemy's camp, where they were treacherously taken prisoners. Left thus in the heart of the Persian em-

\* Greece at this time was full of soldiers of fortune—men who made war a trade, and served anybody who was able to pay them.

pire the little army chose new captains, and decided to cut its way home again. All were ignorant alike of the route and the language of the people. Hostile troops swarmed on every side. Traitors misled them. Famine threatened them. Snows overwhelmed them. Yet they struggled on for months. When one day ascending a mountain, there broke from the van the joyful shout of "The Sea! The Sea!" It was the Euxine, a branch of that sea whose waters washed the shores of their beloved Greece.

About three-fourths of the original number survived to tell the story of that wonderful march. Such an exploit, while it honored the endurance of the Greek soldier, revealed the weakness of the Persian empire.

## LACEDÆMON AND THEBAN DOMINION.

**Lacedæmon Rule** (405-371 B. c).—Tempted by the glittering prospect of Eastern conquest Sparta sent Agesilaus into Asia. His success there made Artaxerxes tremble for his throne. Again Persian gold was thrown into the scale. The Athenians were helped to rebuild the Long Walls, and soon their flag floated once more on the Ægean. Conon, the Athenian admiral, defeated the Spartan fleet off *Cnidus*, near Rhodes (394 B. c.). In Greece the Spartan rule, cruel and coarse, had already become unendurable. In every town, Sparta sought to establish an oligarchy of ten citizens favorable to herself, and a *harmost*, or governor. Wherever popular liberty asserted itself, she endeavored to extinguish it by military force. But Corinth, Argos, Thebes, and Athens struck for freedom. Sparta was forced to recall Agesilaus. Strangely enough she now made friends with the Great King, who dictated the *Peace of Antalcidas*.

(387 B. C.),\* which ended the war, and gave up Asia Minor to him. So low had Hellas fallen since the days of Salamis and Platæa !

**Theban Rule** (371–362 B. C.).—At the very height of Sparta's arrogance her humiliation came. The Boeotian League (p. 27) having been restored, and the oligarchical governments favorable to Sparta overthrown, a Spartan army invaded that state. At this juncture there arose in Thebes a great general, Epaminondas, who made the Theban army the best in the land. On the famous field of *Leuctra* (371 B. C.), by throwing heavy columns against the long lines of Spartan soldiers, he beat them for the first time in their history.† The charm of Lacedæmonian invincibility was broken. The stream of Persian gold now turned into Thebes. The tyrannical Spartan harmosts were expelled from all the cities. To curb the power of Sparta the independence of Messenia, after three centuries of slavery, was re-established (p. 9). Arcadia was united in a League, having as its head Magalopölis, a new city now founded. A wise, pure-hearted statesman, Epaminondas sought to combine Hellas, and not, like Athens or Sparta, selfishly to rule

\* This peace was an incident of mournful import in Grecian history. Its true character cannot be better described than by a brief remark and reply, cited in *Plutarch*: “Alas for Hellas,” observed some one to Agesilaus, “when we see our Laconians Medizing!” “Nay,” replied the Spartan king, “say rather the Medes (Persians) Laconizing.”

† The Spartan lines were twelve files deep. Epaminondas (fighting *en échelon*) made his, at the point where he wished to break through, fifty files deep. At his side always fought his intimate friend Pelopidas, who commanded the Sacred Band. This consisted of three hundred brothers-in-arms, men who had known one another from childhood, and were sworn to live and die together. In the crisis of the struggle, Epaminondas cheered his men with the words, “One step forward.” While the bystanders after the battle were congratulating him over his victory, he replied that his greatest pleasure was in thinking how it would gratify his father and mother. Soon after Epaminondas returned from the battle of Leuctra, his enemies secured his election as public scavenger. The noble-spirited man immediately accepted the office, declaring that “the place did not confer dignity on the man, but the man on the place”; and executed the duties of this unworthy post so efficiently as to baffle the malice of his foes.

it. Athens at first aided him, and then, jealous of his success, sided with Lacedæmon. At *Mantinea* (362 b. c.), however, Epaminondas fought his last battle, and died at the moment of victory.\* He alone made Thebes great, and she dropped back at once to her former level.

Three states in succession—Athens, Sparta, and Thebes—had risen to take the lead in Greece. Each had failed. Hellas now lay a mass of quarreling, struggling states, waiting the strong hand of a conqueror to mold them in his grasp.

## MACEDONIAN EMPIRE.

**Rise of Macedonia.**—The Macedonians were allied to the Greeks, and their kings took part in the Olympian games. They were, however, a very different people. Instead of living in a multitude of free cities, as in Greece, they dwelt in the country, and were all governed by one king. The polite and refined Athenian looked upon the coarse Macedonian as almost a barbarian. But about the time of the fall of Athens these rude northerners were fast taking on the Greek civilization.

**Philip** (359–336 b. c.).—When Philip came to the throne of Macedonia he determined to be recognized, not only as a Greek among Greeks, but as the head of all Greece. To this he bent every energy of his strong, crafty, and cruel mind. He enlarged the boundaries of his kingdom, and consolidated it into a compact empire. He thoroughly organized his army, and formed the famous Macedonian

\* He was pierced with a javelin, and to extract the weapon would cause his death by bleeding. Being carried out of the battle, like a true soldier he asked first about his shield, then waited to learn the issue of the contest. Hearing the cries of victory, he drew out the shaft with his own hand, and died a few moments after.

phalanx\* that, for two centuries after, decided the day on every field on which it appeared. He craftily mixed in Grecian affairs, and took such an active part in the Sacred War † (355–346 B.C.) that he was admitted to the Amphictyonic Council (p. 3). Demosthenes, the great Athenian orator, seemed the only man clear-headed enough to detect Philip's scheme. His eloquent *Philippics* (p. 61) at last aroused his apathetic countrymen to a sense of their danger. The Second Sacred War, declared by the Amphictyons against the Locrians for alleged sacrilege, having been intrusted to Philip, that monarch marched through Thermopylæ, and his designs against the liberties of Greece became but too evident. Thebes and Athens now took the field. But at *Chæronéa* (338 B.C.) the Macedonian phalanx annihilated their armies, the Sacred Band perishing to a man.

Greece was prostrate at Philip's feet. In a congress of

\* The peculiar feature of this body was that the men were armed with huge lances, twenty-one feet long. The lines were placed so that the front rank, composed of the strongest and most experienced soldiers, was protected by a bristling mass of five rows of lance-points, their own extending fifteen feet before them, and the rest twelve, nine, six, and three feet respectively. Formed in a solid mass, usually sixteen files deep, shield touching shield, and marching with the precision of a machine, the phalanx charge was irresistible. The Spartans carrying spears only about half as long could not reach the Macedonians.

† The pretext for the First Sacred War is said to have been that the Phocians had cultivated lands consecrated to Apollo. The Amphictyonic Council, led by Thebes, inflicted a heavy fine upon them. Thereupon they seized the Temple at Delphi, and finally, to furnish means for prolonging the struggle, sold the riches accumulated from the pious offerings of the men of a better day. The Grecians were first shocked and then demoralized by this impious act. The holiest objects circulated among the people and were put to common uses. All reverence for the gods and sacred things was lost. The ancient patriotism went with the religion, and Hellas had forever fallen from her high estate. Everywhere her sons were ready to sell their swords to the highest bidder.



PORTRAIT OF PHILIP OF MACEDON.

all the states except Sparta, he was appointed to lead their united forces against Persia. But while preparing to start he was assassinated at his daughter's marriage feast.



A TETRADRACHM OF ALEXANDER THE GREAT.

**Alexander,\*** Philip's son, succeeded to his throne and ambitious projects. Though only twenty years old he was

\* On the day of Alexander's birth, Philip received news of the defeat of the Illyrians, and that his horses had won in the Olympian chariot-races. Overwhelmed by such fortune the monarch exclaimed, "Great Jupiter, send me only some slight reverse in return for so many blessings!" That same day also the famous Temple of Diana, at Ephesus, was burned by an incendiary. Alexander was wont to consider this an omen that he should himself kindle a flame in Asia. On his father's side he was said to be descended from Hercules, and on his mother's from Achilles. He became a pupil of Aristotle (p. 64), to whom Philip wrote announcing Alexander's birth, saying that he knew not which gave him the greater pleasure, that he had a son or that Aristotle could be his son's teacher. The young prince at fourteen tamed the noble horse Bucephalus, which no one at the Macedonian court dared to mount; at sixteen, he saved his father in battle; and at eighteen, defeated the Sacred Band upon the field at Chaeronea. Before setting out upon his Persian expedition he consulted the oracle at Delphi. The priestess refused to go to the shrine, as it was an unlucky day. Alexander thereupon grasped her arm. "Ah, my son," exclaimed she, "thou art irresistible!" "Enough," shouted the delighted monarch, "I ask no other reply." He was equally happy of thought at Gordium. Here he was shown the famous Gordian knot, which, it was said, no one could untie except the one destined to be the conqueror of Asia. He tried to unravel the cord, but failing, drew his sword and severed it at a blow. Alexander always retained a warm love for his mother, Olympias. She, however, was a violent woman. Antipater, who was left governor of Macedon during Alexander's absence, wrote complaining of her conduct. "Ah," said the king, "Antipater does not know that one tear of a mother will blot out ten thousand of his letters." Unfortunately, the hero who subdued the known world had never conquered himself. In a moment of drunken passion he slew Clitus, his dearest friend, who had saved his life in battle. He shut himself up for days after this horrible deed, lamenting his crime, and refusing to eat or to transact any business. Yet in soberness and calmness he tortured and hanged Callisthenes, a Greek author, because he would not worship him as a god. Carried away by his success, he finally sent to Greece ordering his name to be enrolled among the deities. Said the Spartans in reply, "If Alexander will be a god, let him."

more than his father's equal in statesmanship and military skill. Thebes having revolted, he leveled the city to the ground, and sold its inhabitants as slaves, sparing only the house of Pindar the poet. This terrible example quieted all opposition. He was at once made captain-general of the Grecian forces to invade Persia, and soon after he set out upon that perilous expedition from which he never returned.

**Alexander's Marches and Conquests.**—In 334 B. C. Alexander crossed the Hellespont with thirty thousand infantry and four thousand five hundred cavalry. He was the first to leap on the Asiatic shore.\* Pressing eastward, he defeated the Persians in two great battles, one at the river *Granicus*, and the other at *Issus*.† Then he turned south and besieged Tyre. To reach the island on which the city stood, he built a stone pier two hundred feet wide and half a mile long, on which he rolled his ponderous machines, breached the wall, and carried the place by a desperate assault. Thence passing into Egypt, that country fell without a blow. Here he founded the famous city of Alexandria. Next he resumed his eastern march, and routed the Persian host, a million strong, on the field of *Arbela*. The Greeks entered Babylon in triumph. Persepolis was burned to avenge the destruction of Athens one hundred and fifty years before (p. 20). Darius was pursued so closely that, to prevent his falling into the conqueror's possession, he was slain by a noble.

\* Alexander was a great lover of Homer and always slept with a copy of the *Iliad* under his pillow. While his army was now landing he visited the site of Troy, offered a sacrifice at the tomb of Achilles, hung up his own shield in the temple, and taking down one said to have belonged to a hero of the Trojan War, ordered it to be henceforth carried before him in battle.

† Just before this engagement Alexander was attacked by a fever in consequence of bathing in the cold water of the Cydnus. While sick he was informed that his physician Philip had been bribed by Darius to poison him. As Philip came into the room Alexander handed him the letter containing the warning, and then, before the doctor could speak, swallowed the medicine. His confidence was rewarded by a speedy recovery.

The mysterious East still alluring him on, Alexander exploring, conquering,\* founding cities, at last reached the river Hyph'asis, where his army refused to proceed further in the unknown regions. Instead of going directly back, he built vessels, and descended the Indus; thence the fleet cruised along the coast, while the troops returned through Gedrósia (Beloochistan) suffering fearful hardships in its inhospitable deserts.† When he reached Babylon, ten years had elapsed since he crossed the Hellespont.

The next season, while just setting out from Babylon upon a new expedition into Arabia, he died (323 b. c.). With him perished his schemes and his empire.

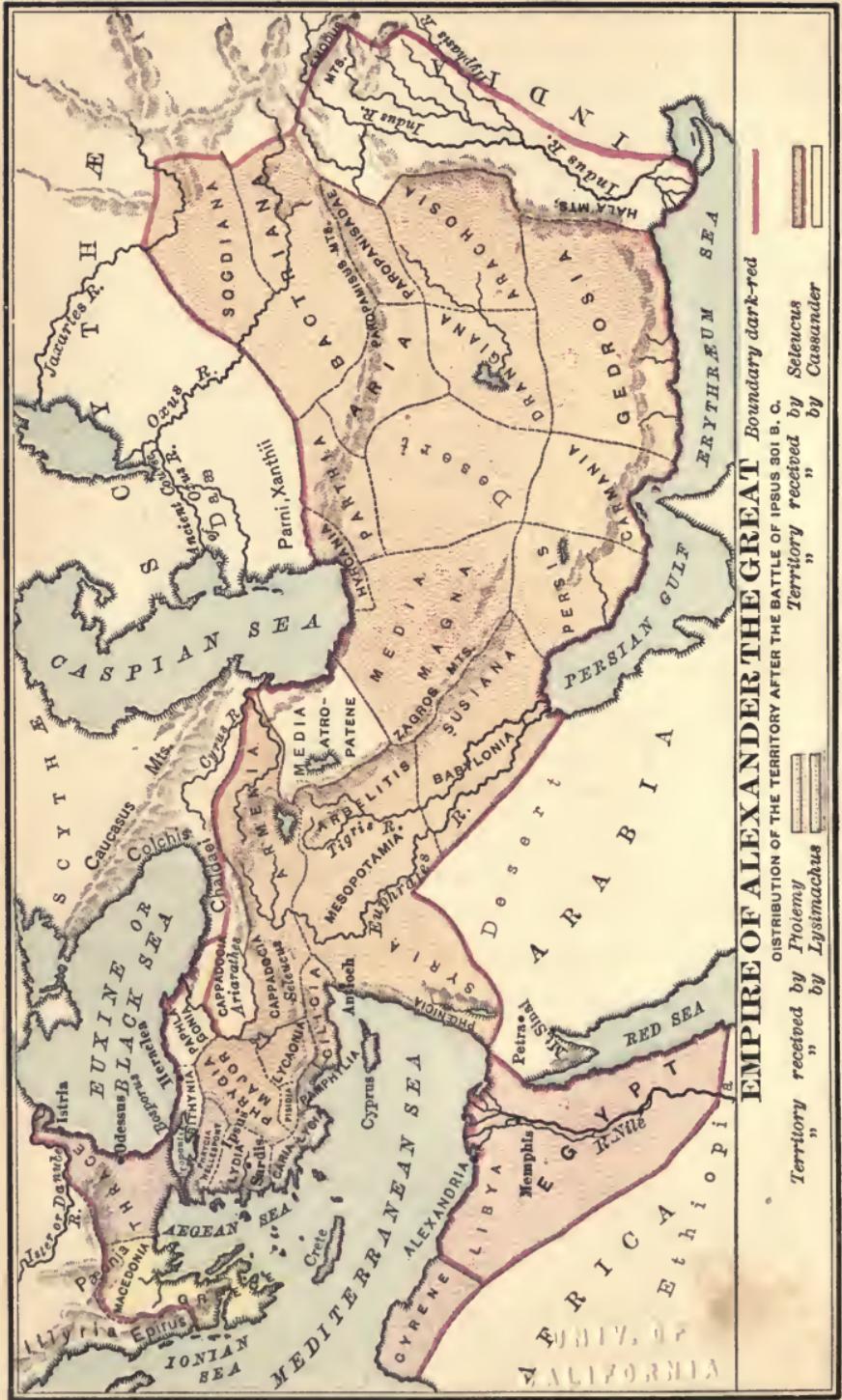
**Alexander's plan** was to mold the diverse nations which he had conquered into one vast empire, with the capital at Babylon. Having been the Cyrus, he desired to be the Darius of the Persians. He sought to break down the distinctions between the Greek and the Persian. He married the Princess Roxana, the "Pearl of the East," and induced many of his army to take Persian wives. He enlisted twenty thousand Persians into the Macedonian phalanx, and appointed natives to high office. He wore the Eastern dress, and adopted in his court Oriental ceremonies. He respected the religion and the government of the various countries, restrained the satraps, and ruled more beneficently than their own monarchs.

**The Results** of the thirteen years of Alexander's reign have not yet disappeared. Great cities were founded by

\* Porus, an Indian prince, held the banks of the Hydaspes with three hundred war-chariots and two hundred elephants. The Indians being defeated, Porus was brought into Alexander's presence. When asked what he wished, Porus replied, "Nothing except to be treated like a king." Alexander, struck by the answer, gave him his liberty and enlarged his territory.

† One day while Alexander was parched with thirst a drink of water was given him, but he threw it on the ground lest the sight of his pleasure should aggravate the suffering of his men.





EMPIRE OF ALEXANDER THE GREAT Boundary dark-red

DISTRIBUTION OF THE TERRITORY AFTER THE BATTLE OF IPSUS 301 B.C.  
 Territory received by Selenus  
 " " by Cassander

TWEELLODEI.

him, or his generals, that are still marts of trade. Commerce received new life. Greek culture and civilization spread over the Orient, and the Greek language became, if not the common speech, at least the medium of communication among educated people from the Adriatic to the Indus. So it came about that when Greece had lost her national liberty she suddenly attained, through her conquerors, a world-wide empire over the minds of men.

But while Asia became thus Hellenized, the East exerted a reflex influence upon Hellas. As Rawlinson well remarks:

"The Oriental habits of servility and adulation superseded the old free-spoken independence and manliness; patriotism and public spirit disappeared; luxury increased; literature lost its vigor; art deteriorated; and the people sank into a nation of pedants, parasites, and adventurers."

## ALEXANDER'S SUCCESSORS.

**Alexander's principal generals**, soon after his death, divided his empire among themselves. A mortal struggle of twenty-two years followed, during which these officers, released from the strong hand of their master, "fought, quarreled, grasped, and wrangled like loosened tigers in an amphitheatre." The greed and jealousy of the generals, or kings as they were called, were equaled only by the treachery of their men. Finally, by the decisive battle of *Ipsus* (301 B.C.), the conflict was ended, and the following distribution of the territory made :

<i>Ptolemy</i>	<i>Lysim'achus</i>	<i>Seleucus</i>	<i>Cassander</i>
received Egypt, and conquered all of Palestine, Phœnicia, and Cyprus.	received Thrace and nearly all of Asia Minor.	received Syria and the East, and he afterward conquered Asia Minor, Lysimachus being slain.	received Macedon and Greece.

**Ptolemy** founded a flourishing Greek kingdom in Egypt. The Greeks, attracted by his benign rule, flocked thither in

multitudes. The Egyptians were protected in their ancient religion, laws, and customs, so that the stiff-necked rebels against the Persian rule quietly submitted to the Macedonian. The Jews\* in large numbers found safety under his paternal government. This threefold population gave to the second civilization which grew up on the banks of the Nile a peculiar and cosmopolitan character. The statues of the Greek gods were mingled with those of Osiris and Isis; the same hieroglyphic word was used to express a Greek and a lower Egyptian; and even the Jews forgot the language of Palestine, and talked Greek. Alexandria became under the Ptolemies, what Memphis was under the Rameses—a center of commerce and civilization. The building of a commodious harbor and a superb light-house, and the opening of a canal to the Red Sea, gave a great impetus to the trade with Arabia and India. Grecian architects made Alexandria, with its temples, obelisks, palaces, and theatres, the most beautiful city of the times. Its white marble Pharos was one of the Seven Wonders of the World. At the center of the city, where its two grand avenues crossed each other, in the midst of gardens and fountains, stood the Mausoleum, which contained the body of Alexander, embalmed in the Egyptian manner.

*The Alexandrian Museum and Library* founded by Ptolemy I. (Sotor), but greatly extended by Ptolemy II. (Philadelphus), and enriched by Ptolemy III. (Euergetes), were the grandest monuments of this Greco-Egyptian kingdom. The Library comprised at one time, in all its collections, seven hundred thousand volumes. The Museum was a stately marble edifice surrounded by a portico, beneath which the philosophers walked and conversed. The pro-

\* They had a temple at Alexandria, similar to the one at Jerusalem, and for their use the Old Testament was translated into Greek (275-250 B. C.). From the number of scholars engaged in this work it is termed the Septuagint version.

fessors and teachers were all kept at the public expense. There were connected with this institution a botanical and a zoological garden, an astronomical observatory, and a chemical laboratory. To this grand University resorted the scholars of the world. (See *Steele's Astronomy*, p. 19.) At one time in its history, there were in attendance as many as fourteen thousand persons. While wars shook Europe and Asia, Archimedes and Hero the philosophers, Apelles the painter, Hipparchus and Ptolemy the astronomers, Euclid the geometer, Eratosthenes and Strabo the geographers, Manetho the historian, Aristophanes the rhetorician, and Apollonius the poet, labored in quiet upon the peaceful banks of the Nile. Probably no other school of learning has ever exerted so wide an influence. When Caesar wished to revise the calendar, he sent for Sosigenes the Alexandrian. Even the early Christian church drew, from what the ancients loved to call "the divine school at Alexandria," some of its most eminent Fathers, as Origen and Athanasius. Modern science itself dates its rise from the study of Nature that began under the shadow of the Pyramids.

*Last of the Ptolemies.*—The first three Ptolemies were judicious monarchs. Then came ten weak-minded and often corrupt successors. The last Ptolemy married his sister, the famous and fated Cleopatra, and shared with her the throne. At her death Egypt became a province of Rome (30 B. C.).

**Seleucus** was a conqueror, and his kingdom at one time stretched from the Ægean to India, comprising nearly all the former Persian empire. He was a famous founder of cities, nine of which were named for himself, and sixteen for his son Antiochus. One of the latter, Antioch in Syria (*Acts xi. 26*, etc.), became the capital instead of Babylon. The descendants of Seleucus (*Seleucidæ*) were unable to

retain his vast conquests, and one province after another dropped away until the wide empire finally shrank into Syria, which was grasped by the Romans (65 B. C.).

**Several independent States** arose in Asia during this eventful period. *Pergamus* became an independent kingdom on the death of Seleucus I. (280 B. C.), and, mainly through the favor of Rome, absorbed Lydia, Phrygia, and other provinces. The city of Pergamus, with its school of literature and magnificent public buildings, rivaled the glories of Alexandria. The rapid growth of its library so aroused the jealousy of Ptolemy that he forbade the export of papyrus; whereupon Eumenes, king of Pergamus, resorted to parchment, which he used so extensively for writing that this material took the name of *pergamena*. By the will of the last king of Pergamus, the kingdom at last fell to Rome. *Parthia* arose about 255 B. C. It gradually spread until at one time it reached from the Indus to the Euphrates. Never absorbed into the Roman dominion, it remained through the palmy days of that empire its dreaded foe. The twenty-ninth of the Arsacidæ, as its kings were called, was driven from the throne by Artaxerxes, a descendant of the ancient line of Persia, and, after an existence of about five centuries, the Parthian empire came to an end. It was succeeded by the new Persian monarchy or kingdom of the Sassanidæ (226–652 A. D.). *Pontus*, a rich kingdom of Asia Minor, became famous through the long wars its great king Mithridates V. carried on with Rome.

**Greece and Macedonia**, after Alexander's time, presented little historic interest.\* The chief feature was that nearly all the Grecian states, except Sparta, in order to make

\* In 279 B. C. there was a fearful irruption of the Gauls under Brennus. (See *Brief History of France*, p. 10.) Greece was ravaged by the barbarians. They were finally expelled, and a remnant founded a province in Asia Minor named Gallatia, to whose people in later times St. Paul directed one of his Epistles.

head against Macedonia, formed leagues similar to that of our government during the Revolution. The principal ones were the *Achæan* and the *Ætolian*. But the old feuds and petty strifes continued until all were swallowed up in the world-wide dominion of Rome.

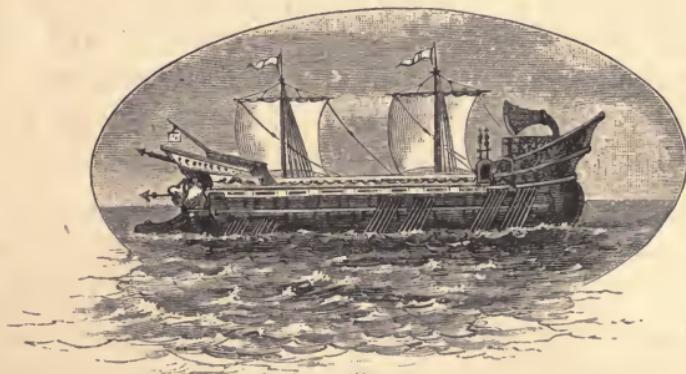
**Athens under the Romans** was prosperous. Other centers of learning arose—Alexandria, Marseilles, Tarsus ; but still scholars from all parts of the extended empire of Rome flocked to Athens to complete their education. True, war had laid waste the groves of Plato and the garden in which Epicurus lived, yet the charm of old associations continued to linger around these sacred places, and the Four Schools of Philosophy (p. 63) maintained their hold on public thought.\* The Emperor Hadrian established a library, and built a pantheon and a gymnasium. The Antonines began a system of state endowments. So late as the close of the 4th century a writer describes the airs put on by those who thought themselves “demigods, so proud are they of having looked on the Academy and Lyceum, and the Porch where Zeno reasoned.” With the fall of Paganism, however, and the growth of legal studies—so peculiar to the Roman character—Athens lost her importance, and her schools were closed by Justinian (529 A. D.).

\* It is strange to hear Cicero, in *De Finibus*, speak of these scenes as already in his time classic ground : “After hearing Antiochus in the Ptolemæum, in the company of Piso and my brother, and Pomponius and my cousin Lucius, for whom I had a brother’s love, we agreed to take our evening walk in the Academy. So we all met at Piso’s house, and, chatting as we went, walked the six stadia between the Gate Dipylum and the Academy. When we reached the scenes so justly famous we found the quietude we craved. ‘Is it a natural sentiment,’ asked Piso, ‘or a mere illusion, which makes us more affected when we see the spots frequented by men worth remembering than when we merely hear their deeds or read their works ? It is thus that I feel touched at present, for I think of Plato, who, as we are told, was wont to lecture here. Not only do those gardens of his, close by, remind me of him, but I seem to fancy him before my eyes. Here stood Spensippus, here Xenocrates, here his hearer Polemon....’ ‘Yes,’ said Quintus, ‘what you say, Piso, is quite true, for as I was coming hither, Colonus, yonder, called my thoughts away, and made me fancy that I saw its inmate Sophocles, for whom you know my passionate admiration.’ ‘And I, too,’ said Pomponius, ‘whom you often attack for my devotion to Epicurus, spend much time in his garden, which we passed lately in our walk.’ ”

## 2. THE CIVILIZATION.

BY MRS. J. DORMAN STEELE.

**Athens and Sparta.**—Though the Greeks comprised many distinct tribes, inhabiting separate cities, countries, and islands, having different laws, dialects, manners and customs, Athens and Sparta were the great centers of Hellenic life. These two cities differed widely from each other in thought, habits, and tastes. Sparta had no part in Grecian art or literature. “There was no Spartan sculptor, no Laconian painter, no Lacedæmonian poet.” From Athens, on the contrary, came the world’s master-pieces in poetry, oratory, sculpture, and architecture.



GREEK GALLEY WITH THREE BANKS OF OARS.

**Society.**—The ATHENIANS boasted that they were *Autochthons*,\* *i. e.*, sprung from the soil where they lived; and that their descent was direct from the sons of the gods. The ancient Attic tribes were divided into *phratries* or fraternities; the phratries into *gentes* or clans; and the gentes into *hearths* or families. The four tribes were bound together by the common worship of Apollo Patrōus, reputed father of their mutual ancestor, Ion. Each phratry had its particular sacred rites and civil compact, but all the phratries of the same tribe joined periodically in certain ceremonies. Each gens had also its own ancestral hero or god, its exclusive privilege of priesthood,

\* In recognition of this belief they wore in their hair, as an ornament, a golden grasshopper.

its compact of protection and defence, and its special burial-place. Last of all, every family had its private worship, and commemorated its own ancestors, allowing no stranger to intrude. This association of houses and brotherhoods was a powerful factor in the early social and political life of Greece.

Athens in her golden days had, as we have already seen, neither king nor aristocracy. Every free citizen possessed a voice in the general government, and zealously maintained his rights and liberty as a member of the state. Although to belong to an old and noble house gave a certain position among all true-born Athenians, there was little of the usual exclusiveness attending great wealth or long pedigree. An Athenian might be forced from poverty to wear an old and tattered cloak, or be only the son of a humble image-maker, as was Socrates, or of a cutler, as was Demosthenes, yet, if he had wit, bravery, and talent, he was as welcome to the brilliant private saloons of Athens as were the richest and noblest of citizens.

*Trade and Merchandise* were as unpopular in most parts of Greece as in Persia. There was a settled idea in the Greek mind that only arms, agriculture, music, and gymnastics were occupations worthy of a freeman. To profit by retail trade was looked upon as a sort of cheating, and handicrafts were despised because they compelled men to stay at home to work, and gave no leisure for athletic exercises or social culture. In Sparta, where even agriculture was despised and all property was held in common, an artisan had neither public influence nor political rights; while in Thebes, no one who had sold in the market within ten years was allowed part in the government. Even in democratic Athens, where extensive interests in ship-building and navigation produced a strong sentiment in favor of commerce, the poor man who lived on less than ten cents a day, earned by serving on juries\* or in other public capacities, looked with disdain on the practical mechanic and tradesman. Consequently, most of the Athenian stores and shops belonged to aliens,

\* There were ten courts in Athens, employing, when all were open, six thousand jurymen. The Athenians had such a passion for hearing and deciding judicial and political questions that they clamored for seats in the jury-box. Greek literature abounds with satires on this national peculiarity. In one of Lucian's dialogues, Menippus is represented as looking down from the moon and watching the characteristic pursuits of men. "The northern hordes were fighting, the Egyptians were plowing, the Phoenicians were carrying their merchandise over the sea, the Spartans were whipping their children, and the Athenians were *sitting in the jury-box*." So also Aristophanes, in his satire called *The Clouds*, has his hero (Strepsiades) visit the School of Socrates, where he is shown a map of the world.

STUDENT.—"And here lies Athens."

STREP.—"Athens! nay, go to— That cannot be. *I see no law-courts sitting!*"

who paid heavy taxes and made large profits. Solon sought to encourage the manufacturing industries and himself engaged in commerce, for which he traveled; Aristotle kept a druggist's shop in Athens; and even Plato, who shared the national prejudice against artisans, speculated in oil during his Egyptian journey.

SPARTA with her two kings, powerful ephors, and landed aristocracy, presents a marked contrast to Athens.

*The two Kings* were supposed to have descended by different lines from the gods, and this belief preserved to them what little authority they retained under the supremacy of the ephors. They offered the monthly sacrifices to the gods, consulted the Delphian oracle—which always upheld their dignity—and had nominal command of the army. On the other hand, war and its details were decided by the ephors, two of whom accompanied one king on the march. The kings were obliged monthly to bind themselves by an oath not to exceed the laws, the ephors also swearing on that condition to uphold the royal authority. In case of default the kings were tried and severely fined, or had their houses burned.

The population of Laconia, as we have seen, comprised Spartans, periœki, and helots (p. 7).



GRECIAN PEASANT.

*The Spartans* lived in the city, and were the only persons eligible to public office. So long as they submitted to the prescribed discipline and paid their quota to the public mess, they were *Equals*. Those who were unable to pay their assessment, lost their franchise, and were called *Inferiors*; but by meeting their public obligation they could at any time regain their privileges.

*The Periœki* were also freemen. They inhabited the hundred townships of Laconia, having more or less liberty of local management, but subject always to orders from Sparta, the ephors having power to inflict the death penalty upon them without form of trial.

*The Helot* was a serf bound to the soil, and belonged not so much to the master as to the state. He was the pariah of the land. If he

dared to wear a Spartan bonnet, or even to sing a Spartan song, he was put to death. The old Egyptian kings thinned the ranks of their surplus rabble by that merciless system of forced labor which

produced the pyramids ; the Spartans did not put the blood of their helots to such useful account, but when they became too powerful used simply the knife and the dagger.\* The helot served in war as a light-armed soldier, attached to a Spartan or periœkian hoplite.† Sometimes he was clothed in heavy armor, and was given freedom for superior bravery. A freed helot, however, was by no means equal to a periœkus, and his known courage made him more than ever a man to be watched.

**Literature.**—In considering Egyptian, Assyrian, Babylonian, and Persian literature we have had only fragments, possessing little value for the present age except as historical curiosities, or as a means of insight into the life and attainments of the people. Grecian literature, on the contrary, exists to-day as a model. From it poets continue to draw their highest inspiration ; its first great historian is still known as the “Father of History” ; its philosophy seems to touch every phase of thought and argument of which the human mind is capable ; and its oratory has never been surpassed. So vast a subject should be studied by itself, and in this book we can merely furnish a nucleus about which the pupil may gather in his future reading the rich stores which await his industry. For convenience we shall classify it under the several heads of Poetry, History, Oratory, and Philosophy.

**Poetry.—EPICS (Narrative poems).**—The earliest Grecian literature of which we have any knowledge is in verse. In the dawn of Hellas, hymns of praise to the gods were performed in choral dances about shrines and altars, and heroic legends woven into ballads were musically chanted to the sound of a four-stringed lyre. With this rhythmical story-telling, the Rhapsodists (*ode-stitchers*) used to delight the listening multitudes on festive occasions in princely halls,

\* The helots were once free Greeks like their masters, whom they hated so bitterly that there was a saying, “A helot could eat a Spartan raw.” They wore a sheepskin garment and dogskin cap as the contemptuous badge of their slavery. There was constant danger of revolt, and from time to time the bravest of them were secretly killed by a band of detectives appointed by the government for that purpose. Sometimes a wholesale assassination was deemed necessary. During the Peloponnesian War the helots had shown so much gallantry in battle that the Spartan authorities were alarmed. A notice was issued that two thousand of the bravest—selected by their fellows—should be made free. There was great rejoicing among the deluded slaves, and the happy candidates, garlanded with flowers, were marched proudly through the streets and around the temples of the gods. Then they mysteriously disappeared and were never heard of more. At the same time seven hundred other helots were sent off to join the army, and the Spartans congratulated themselves on having done a wise and prudent deed.

† A hoplite was a heavy-armed infantryman. At Platæa every Spartan had seven helots, and every periœkus one helot to attend him.

at Amphictyonic gatherings, and at religious assemblies. Among this troupe of wandering minstrels there arose



HOMER.

*Homer\** (about 1000 b.c.), an Asiatic Greek, whose name has become immortal. The *Iliad* and the *Odyssey* are the grandest epics ever written. The first contains the story of the siege of Troy (p. 3); the second narrates the wanderings of Ulysses, king of Ithaca, on his return from the Trojan Conquest. Homer's style is simple, artistic, clear, and vivid. It abounds in sublime description, delicate pathos, pure domestic sentiment, and noble conceptions

of character. His verse strangely stirred the Grecian heart. The rhapsodist Ion describes the emotion it produced :

" When that which I recite is pathetic, my eyes fill with tears ; when it is awful or terrible, my hair stands on end and my heart leaps. The spectators also weep in sympathy, and look agast with terror."

Antiquity paid divine honors to Homer's name; the cities of Greece owned state copies of his works, which not even the treasures of kings could buy; and his poems were then, as now, the standard classics in a literary education (p. 67).

\* According to tradition Homer was a schoolmaster who, wearying of confinement, began to travel. Having become blind in the course of his wanderings he returned to his native town, where he composed his two great poems. Afterward he roamed from town to town, singing his lays, and adding to them as his inspiration came. Somewhere on the coast of the Levant he died and was buried. His birthplace is unknown, and, according to an old Greek epigram,

" Seven rival towns contend for Homer dead,  
Through which the living Homer begged his bread."

There are various other versions of his life and history, some making the *Iliad* the production of his early manhood, and the *Odyssey* of his old age. Many learned writers have doubted whether a real Homer ever existed. The name is said to mean "compiler," and the two great poems ascribed to him are regarded as a simple collection of heroic legends, recited by different bards at different times, and finally woven into a continuous tale. Some critics also assert that the story of the Siege of Troy is entirely allegorical, being only a repetition of the old Egyptian fancies, " founded on the daily siege of the east by the solar powers that every evening are robbed of their brightest treasures in the west." Dr. Schliemann, a German explorer, who claims to have unearthed the Homeric Ilium, and to have even found among its ruins the ornaments which once belonged to Priam, believes that his recent remarkable discoveries effectually refute all skepticism in regard to the historic reality of the Siege of Troy.

*Hesiod*, who lived about the time of Homer, wrote two long poems, *Works and Days*\* and *Theogony*. In the former he details his agricultural experiences, enriching them with fable, allegory, and moral reflections; the latter gives an account of the origin and history of the thirty thousand Grecian gods, and the creation of the world. He also prepared a calendar of lucky and unlucky days for the use of farmers and sailors. The Spartans, who detested agriculture, called Hesiod the "poet of the helots," in contrast with Homer, "the delight of warriors." In Athens, however, his genius was recognized, and his poems took their place with Homer's in the school education of the day.

After Homer and Hesiod the poetic fire in Greece slumbered for over two hundred years. Then arose many lyric, elegiac, and epigrammatic poets, whose works exist only in fragments.

*Tyrtæus*, "the lame old schoolmaster," invented the trumpet, and gained the triumph for Sparta † in the Second Messenian War by his impassioned battle-songs.

*Archilochus* ‡ was a satirical poet of great reputation among the ancients, his birthday being celebrated in one grand festival with that of Homer, and a single double-faced statue perpetuating their memory. He invented many rhythmical forms, and wrote with force and elegance. His satire was so caustic that he is said to have driven a whole family to suicide by his venomous pen, used in revenge for

\* The *Works and Days* was an earnest appeal to Hesiod's dissipated brother, whom he styles the "simple, foolish, good-for-naught Perses." It abounds with arguments for honest industry, gives numerous suggestions on the general conduct of society, and occasionally dilates on the vanity, frivolity, and gossip which the author imputes to womankind.

† The story is that, in obedience to an oracle, the Spartans sent to Athens for a general who should ensure them success. The jealous Athenians ironically answered their demand with the deformed Tyrtæus. Contrary to their design, the cripple-poet proved to be just what was needed, and his wise advice and stirring war-hymns spurred the Spartans on to victory.

‡ One of the greatest of soldier poets, Archilochus proved himself a coward on the battle-field, afterward proclaiming the fact in a kind of apologetic bravado, thus:

The foeman glories o'er my shield,  
I left it on the battle-field.  
I threw it down beside the wood,  
Unscathed by scars, nnstained with blood.  
And let him glory ; since from death  
Escaped, I keep my forfeit breath.  
I soon may find at little cost  
As good a shield as that I lost."

When he afterward visited Sparta, the authorities, taking a different view of shield-dropping, ordered him to leave the city in an hour.

his rejection by one of the daughters. He likened himself to a porcupine bristling with quills, and declared,

“One great thing I know,  
The man who wrongs me to requite with woe.”

*Sappho*, “the Lesbian nightingale,” who sang of love, was placed by Aristotle in the same rank with Homer and Archilochus. Plato called her the tenth muse, and it is asserted that Solon on hearing one of her poems prayed the gods that he might not die till he had found time to learn it by heart. Sappho’s style was intense, brilliant, and full of beautiful imagery; her language was said to have a “marvellous suavity.” She sought to elevate her countrywomen, and drew around her a circle of gifted poetesses whose fame spread with hers throughout Greece.

*Alceaus*, an unsuccessful lover of Sappho, was a polished, passionate lyryst. His political and war poems gained him high repute, but, like Archilochus, he dropped his shield in battle and ran from danger. His convivial songs were favorites with the classic topers. One of his best poems is the familiar one, beginning,

“What constitutes a state?  
Not high-raised battlement or labored mound,  
Thick wall or moated gate.”

*Anacreon* was a “society poet.” Himself pleasure-loving and dissipated, his odes were devoted to “the muse, good humor, love, and wine.” He lived to be eighty-five years old, and his memory was perpetuated on the Acropolis at Athens by a statue of a drunken old man.

*Simonides* was remarkable for his terse epigrams and choral hymns. He was the author of the famous inscription upon the pillar at Thermopylæ (p. 20), of which Christopher North says,

“ ‘Tis but two lines, and all Greece for centuries had them by heart. She forgot them, and Greece was living Greece no more.”

*Pindar*, the “Theban eagle,” came from a long ancestry of poets and musicians. His fame began when he was twenty years old, and for sixty years he was the glory and delight of his countrymen. As Homer was the *poet*, and Sappho the *poetess*, so Pindar was the *lyrist* of Greece. Of all his compositions there remain entire only forty-five Triumphal Odes celebrating victories gained at the national games. His bold and majestic style abounds in striking metaphors, abrupt transitions, and complicated rhythms. (See p. 39.)

The Drama.—RISE OF TRAGEDY AND COMEDY.—In early times the wine-god Dionysos (Bacchus) was worshipped with hymns and

dances around an open altar, a goat being the usual sacrifice.\* During the Bacchic festivities, bands of revellers went about with their faces smeared with wine lees, shouting coarse and bantering songs to amuse the village-folk. Out of these rites and revels grew tragedy (goat-song) and comedy (village-song). The themes of the *Tragic Chorus* were the crimes, woes, and vengeance of the "fate-driven" heroes and gods, the murderous deeds being commonly enacted behind a curtain, or narrated by messengers. The great Greek poets esteemed fame above everything else, and to write for money was considered a degradation of genius. The prizes for which they so eagerly contended were simple crowns of wild olives.

Æschylus, Sophocles, and Euripides, the great tragic trio of antiquity, belong to the golden Age of Pericles. The first excelled in the sublime, the second in the beautiful, and the third in the pathetic.†

*Æschylus* (525-456 B. C.) belonged to a noble family in Eleusis, a village near Athens, celebrated for its secret rites of Demeter (p. 72). Here, under the shadow of the sacred mysteries, a proud, earnest boy, he drank in from childhood a love of the awful and sublime. A true soldier-poet, he did not, like Archilochus and Alcæus, vent all his courage in words, but won a prize for his bravery at Marathon, and shared in the glory of Salamis. In his old age he was publicly accused of sacrilege for having disclosed on the stage some details

\* Grecian mythology represented Bacchus as a merry, rollicking god, whose attendants were fauns and satyrs—beings half goat and half man. The early Tragic Chorus dressed in goat-skins. *Thespis*, a strolling player, introduced an actor or story-teller between the hymns of his satyr-chorus to fill up the pauses with a narrative. Æschylus added a second, and Sophocles a third actor; more than that never appeared together on the Athenian stage. Women were not allowed to act. A poet contesting for the prize generally offered three plays to be produced the same day in succession on the stage. This was called a *trilogy*; a farce or satyr-drama often followed, closing the series.

† "Oh, our Æschylus, the thunderous!  
How he drove the bolted breath  
Through the cloud, to wedge it ponderous  
In the gnarled oak beneath.

"Oh, our Sophocles, the royal,  
Who was born to monarch's place,  
And who made the whole world loyal  
Less by kingly power than grace.

"Our Euripides, the human,  
With his droppings of warm tears,  
And his touches of things common  
Till they rose to touch the spheres."

—Mrs. Browning in "Wine of Cyprus."

of the Eleusinian mysteries. Becoming piqued at the rising success of Sophocles, who bore a prize away from him, he retired to Syracuse, where, at the court of Hiero, with Pindar, Simonides, and other literary friends, he passed his last years. Æschylus wrote over seventy tragedies, of which only seven are preserved.



"THE GREAT TRAGIC TRIO."

*Prometheus Bound* furnishes a typical illustration of this poet's style. According to the myth, Prometheus (whose name means forethought) had incurred the hatred of his fellow-gods by stealthily bringing some sparks of fire from heaven to give to mankind, whom he specially loved. For this crime Zeus (Jupiter) commanded him to be bound upon Mount Caucasus, where for thirty thousand years an eagle should feed upon his vitals. The brutal taunts and scoffs of the two savage sheriffs, "Strength" and "Force," who drag him to the spot; the reluctant riveting of his chains and bolts by the sympathizing Vulcan; the graceful pity of the ocean-nymphs who come to condole with the fettered god in his agony; the visit of the once-beautiful maiden Io, now changed by Juno's jealousy into a horned heifer, and forced to wander up and down the earth, incessantly tormented by a gadfly; the threats and expostulations of Mercury, who is sent by Zeus to force from the fettered god a secret he is withholding; the unflinching defiance of Prometheus, and the final opening of the dreadful abyss into which, amid fearful thunders, lightnings, and "gusts of all fierce winds," the rock and its sturdy prisoner drop suddenly and are swallowed up,—all these are portrayed in this drama with a fiery force, majesty, and passion which in the whole range of literature is scarcely equalled.

FROM PROMETHEUS BOUND.—(*Prometheus to Mercury.*)

"Let the locks of the lightning, all bristling and whitening,  
Flash, coiling me round,  
While the ether goes surging 'neath thunder and scourging  
Of wild winds unbound !  
Let the blast of the firmament whirl from its place  
The earth rooted below,  
And the brine of the ocean, in rapid emotion,  
Be it driven in the face  
Of the stars up in heaven, as they walk to and fro !

Let him hurl me anon, into Tartarus—on—  
 To the blackest degree,  
 With Necessity's vortices strangling me down ;  
 But he cannot join death to a fate meant for me ! ”

—Mrs. Browning's Translation.

*Sophocles* (495–405 B. C.), the sweetness and purity of whose style gained for him the title of the Attic Bee, was only twenty-seven years old when he won the prize away from *Æschylus*, then approaching sixty. Athens was just entering upon the most brilliant period in her career, the magnificent interval of intellectual glory following Marathon, Thermopylæ, Salamis, and Platea, and continuing through the Peloponnesian war. *Æschylus* had been a gallant soldier; Sophocles was a true gentleman. Less grand and impetuous, more graceful and artistic than his great competitor, he came like sunshine after storm. The tragedies with which the elder poet had thrilled the Athenian heart were tinctured with the unearthly mysteries of his Eleusinian home; the polished creations of Sophocles reflected the gentle charm of his own native Colonus. Sophocles improved the style of the tragic chorus, and attired his actors in “splendid robes, jewelled chaplets, and embroidered girdles.” Of him, as of *Æschylus*, we have only seven tragedies remaining, though he is said to have composed over one hundred.

*Oedipus the King* was selected by Aristotle as the master-piece of tragedy. *Oedipus*, so runs the plot, was son of Laius, king of Thebes. An oracle having foretold that he should “slay his father and marry his mother,” Jocasta, the queen, to avert this fate, exposes him to die in the forest. Here a shepherd finds and rescues him. He grows up to manhood, unconscious of his story, and journeys to Thebes. On the way he meets an old man, whose chariot jostles against him. A quarrel ensues, and he slays the gray-haired stranger. Arrived at Thebes, he finds the whole city in commotion. A frightful monster, called the Sphinx, has propounded a riddle which no one can solve, and every failure costs a life. So terrible is the crisis that the hand of the widowed queen is offered to any one who will unravel the enigma and save the state. *Oedipus* is the successful man, and he weds Jocasta, his mother. After many years come fearful plagues and pestilences. The oracle, again consulted, declares they shall continue until the murderer of Laius is found and punished. The unconscious *Oedipus* actively pushes the search, and at last is confronted with the revelation of his own unhappy destiny. Jocasta hangs herself in horror, and *Oedipus*, tearing a golden buckle from her dress, thrusts its sharp point into both his eyes and goes out to roam the earth.

In *Oedipus at Colonus* the subject is continued. Here the blind old man, attended by his faithful daughter, Antigone, has wandered to Colonus, where he unwittingly sits down to rest within the precincts of a grove sacred to the Gentle Goddesses. The indignant citizens come out, and, discovering who the old man is, command him to depart from their borders. Meantime, war is raging in Thebes between his two sons, and an oracle has declared that only his body will decide success. Every means is used to obtain it, but the gods have willed that his sons shall slay each other. *Oedipus*, always “driven by fate,” follows the Queen of Night, upon whose borders he has trespassed. The last moment comes; a sound of subterranean thunder is heard; his daughters, wailing and terrified, cling to him in wild embrace; a mysterious voice calls from beneath, “*Oedipus!* King *Oedipus!* come hither; thou art wanted!” The earth opens, and the old man disappears forever.

The following is from a famous chorus\* in *Oedipus at Colonus*, describing the beauties of the surrounding scenery :

“Here ever and aye, through the greenest vale,  
Gush the wailing notes of the nightingale,  
From her home where the dark-hued ivy weaves  
With the grove of the god a night of leaves ;  
And the vines blossom out from the lonely glade,  
And the suns of the summer are dim in the shade,  
And the storms of the winter have never a breeze  
That can shiver a leaf from the charméd trees.

\* \* \* \* \*

And wandering there forever, the fountains are at play,  
And Cephissus feeds his river from their sweet urns, day by day ;  
The river knows no dearth ;  
Adown the vale the lapsing waters glide,  
And the pure rain of that pellucid tide  
Calls the rife beauty from the heart of earth.”

*Bulwer's Translation.*

*Euripides* (480–406 b. c.), the Scenic Philosopher, was born in Salamis on the day of the great sea-fight.† Twenty-five years afterward—the year after *Aeschylus* died—his first trilogy was put upon the stage. Athens had changed in the half-century since the poët of Eleusis came before the public. A new element was steadily gaining ground. Doubts, reasonings, and disbeliefs in the marvellous stories told of the gods were creeping into society. Schools of rhetoric and philosophy were springing up, and already “to use discourse of reason” was accounted more important than to recite the *Iliad* and *Odyssey* entire. To *Aeschylus* and to most of his hearers the Fates and the Furies had been dread realities, and the gods upon Olympus as undoubted personages as Miltiades or Themistocles; Sophocles, too, who avoided everything that might disturb the serenity of his art, accepted the Homeric deities as he found them;

\* An interesting incident is connected with this chorus. Sophocles, then an old man, had been accused by a covetous son of being incapable of managing his property. The action was brought into court, whither the aged poet came and, as his only defence, recited some lines on Colonus which he had just written. The jury burst into applause, the case was hastily dismissed, and the white-haired Sophocles returned to his home to spend the remainder of his days in greater honor than before. “We can imagine Sophocles in his old age recounting the historic names and scenes with which he had been so familiar; how he had listened to the thunder of ‘Olympian Pericles’; how he had been startled by the chorus of Furies in the play of *Aeschylus*; how he had talked with the garrulous and open-hearted Herodotus; how he had followed Anaxagoras, the great Sceptic, in the cool of the day among a throng of his disciples; how he had walked with Phidias and supped with Aspasia.”—*Collins*.

† The three great tragic poets of Athens were singularly connected together by the battle of Salamis. *Aeschylus*, in the heroic vigor of his life, fought there; Euripides, whose parents had fled from Athens on the approach of the Persians, was born near the scene, probably on the battle-day; and Sophocles, a beautiful boy of fifteen, danced to the choral song of Simonides, celebrating the victory.

but Euripides belonged to the party of "advanced thinkers," and believed no more in the gods of the myths and legends than in the prophets and soothsayers of his own time. Discarding the ideal heroes and heroines of Sophocles, he modeled his characters after real men and women, endowing them with human passions and affections.\* Of his eighty or ninety plays, seventeen remain.

*Medea* is his most celebrated tragedy. A Colchian princess skilled in sorcery becomes the wife of Jason, the hero of the Golden Fleece. Being afterward thrust aside for a new love, she finds her revenge by sending the bride an enchanted robe and crown, in which she is no sooner clothed than they burst into flame and consume her. To complete her vengeance Medea murders her two young sons—so deeply wronged by their father, so tenderly loved by herself—and then, after hovering over the palace long enough to mock and jeer at the anguish of the frantic Jason, she is whirled away with the dead bodies of her children in a dragon-borne car, the chariot of her grandsire, the sun.

FROM MEDEA.—(*Medea to her sons.*)

" Why gaze you at me with your eyes, my children ?  
 Why smile your last sweet smile ? Ah me ! ah me !  
 What shall I do ? My heart dissolves within me,  
 Friends, when I see the glad eyes of my sons !  
 Yet whence this weakness ? Do I wish to reap  
 The scorn that springs from enemies unpunished ?  
 Die they must ; this must be, and since it must,  
 I, I myself will slay them, I who bore them.  
 O my sons !  
 Give, give your mother your dear hands to kiss.  
 O dearest hands, and mouths most dear to me,  
 And forms and noble faces of my sons !  
 O tender touch and sweet breath of my boys ! "

—*Symonds's Translation.*

COMEDY.—When *Aristophanes* appeared with the first of his sharp satires, Euripides had been for a quarter of a century before the public, and the Peloponnesian war was near at hand. The new poet whose genius was so full of mockery and mirth was a rich, aristocratic Athenian, the natural enemy of the ultra-democratic mob-orators of his day, whom he heartily hated and despised. In the bold and brilliant satires which now electrified all Athens,

\* Aristophanes ridiculed his scenic art, denounced his theology, and accused him of corrupting society by the falsehood and deceit shown by his characters. The line in one of his plays,

" Though the tongue swore, the heart remained unsworn,"

caused his arrest for seeming to justify perjury. When the people were violent in censure, Euripides would sometimes appear on the stage and beg them to sit the play through. On one occasion when their displeasure was extreme he tartly exclaimed, "Good people, it is my business to teach you and not to be taught by you." Tradition relates that he was torn to pieces by dogs, set upon him by two rival poets, while he was walking in the garden of the Macedonian king, at Pella. The Athenians were eager to honor him after his death, and erected a statue in the theatre where he had been so often hissed as well as applauded.

every prominent public man was liable to see his personal peculiarities paraded on the stage.\* The facts and follies of the times were pictured so vividly that when Dionysius, the Tyrant of Syracuse, wrote to Plato for information as to affairs in Athens, the great philosopher sent for answer a copy of *The Clouds*.

Aristophanes wrote over fifty plays, of which eleven, in part or all, remain.

Of these, *The Frogs* and the *Woman's Festival* were direct satires on Euripides. *The Knights* was written, so the author declared, to "cut up Cleon the Tanner into shoe-leather."† *The Clouds* ridiculed the new-school philosophers; ‡ and *The Wasps*, the Athenian passion for law-courts.

**FROM THE CLOUDS.**—(Scene: *Socrates, absorbed in thought, swinging in a basket, surrounded by his students. Enter Strepsiades, a visitor.*)

STR. Who hangs dangling in yonder basket?

STUD. HIMSELF. STR. And who's Himself? STUD. Why, Socrates.

STR. Ho, Socrates! Sweet, darling Socrates!

Soc. Why callest thou me, poor creature of a day?

STR. First tell me, pray, what *are* you doing up there?

Soc. I walk in air and contemplate the sun!

STR. Oh, *that's* the way that you despise the gods—

You get so near them on your perch there—eh?

Soc. I never could have found out things divine,

Had I not hung my mind up thus, and mixed

My subtle intellect with its kindred air.

Had I regarded such things from below,

I had learnt nothing. For the earth absorbs

Into itself the moisture of the brain.

It is the same with water-cresses.

STR. Dear me! So water-cresses grow by thinking!

The so-called *Old Comedy*, in which individuals were satirized, died with Aristophanes, and to it succeeded the *New Comedy*, portraying general types of human nature, and dealing with domestic life and manners.

*Menander* (342–291 b. c.), founder of this new school, was a warm

\* Even the deities were burlesqued, and the devout Athenians, who denounced Euripides for venturing to doubt the gods and goddesses, were wild in applause when Aristophanes dragged them out as absurd cowards, or blustering braggarts, or as

"Baking peck-loaves and frying stacks of pancakes."

† The masks of the actors in Greek comedy were made to caricature the features of the persons represented. Cleon was at this time so powerful that no artist dared to make a mask for his character in the play, nor could any man be found bold enough to act the part. Aristophanes therefore took it himself, smearing his face with wine lees, which he declared "well represented the purple and bloated visage of the demagogue."

‡ It is said that Socrates, who was burlesqued in this play, was present at its performance, which he heartily enjoyed; and that he even mounted on a bench that every one might see the admirable resemblance between himself and his counterfeit upon the stage.

friend of Epicurus (p. 65), whose philosophy he adopted. He admired, as heartily as Aristophanes had disliked, Euripides, and his style was manifestly influenced by that of the tragic poet. He excelled in delineation of character, and made his dramatic personages so real that a century afterward it was written of him,

“O Life, and O Menander ! Speak and say  
Which copied which ? Or Nature, or the play ?”

Of his works only snatches remain, many of which were household proverbs among the Greeks and Romans. Such were: “He is well cleansed that hath his conscience clean,” “The workman is greater than his work,” and the memorable one quoted by St. Paul, “Evil communications corrupt good manners.”



THE GREAT HISTORIANS OF GREECE.

**History.**—Here also we have an illustrious trio : Herodotus (484–420), Thucydides (471–400), and Xenophon (about 431–355). *Herodotus* of Halicarnassus we recall as an old friend met in Egyptian history. Having rank, wealth, and a passion for travel, he roamed over Egypt, Phœnicia, Babylon, Judea, and Persia, studying their history, geography, and national customs. In Athens, where he spent several years, he was the intimate friend of Sophocles. His history was divided into nine books, named after the nine muses.\* The principal subject is the Greek and Persian War; but, by way of episode, sketches of various nations are introduced. His style is artless, graphic, flowing, rich in description, and interspersed with

\* Leonidas of Tarentum, a favorite writer of epigrams, who lived two hundred years after Herodotus, thus accounted for their names :

“The muses nine came one day to Herodotus and dined,  
And in return, their host to pay, left each a book behind.”

dialogue. He has been described as having "the head of a sage, the heart of a mother, and the simplicity of a child."

*Thucydides* is said to have been won to his vocation by hearing the history of Herodotus read at Olympia, which charmed him to tears. Rich, noble, and educated, he was in the prime of his manhood when, at the opening of the Peloponnesian War, he received command of a squadron. Having failed to arrive with his ships in time to save a certain town from surrender, Cleon caused his disgrace, and he went into exile to escape a death penalty. During the next twenty years he prepared his *History of the Peloponnesian War*. His style is terse, noble, and spirited; as a historian he is accurate and impartial. "His book," says Macaulay, "is that of a man and a statesman, and in this respect presents a remarkable contrast to the delightful childishness of Herodotus."

*Xenophon's* historical fame rests mostly on his *Anabasis*,\* which relates the expedition of Cyrus and the Retreat of the Ten Thousand. He was one of the generals who conducted this memorable retreat, in which he displayed great firmness, courage, and military skill. A few years later the Athenians formed their alliance with Persia, and Xenophon, who still held command under his friend and patron, the Spartan king Agesilaus, was brought into the position of an enemy to his state. A decree of banishment having been passed against him in Athens, his Spartan friends furnished him with a beautiful country residence about two miles from Olympia, where he spent the best years of his long life. Next to the *Anabasis* ranks his *Memorabilia* (memoirs) of Socrates,† his friend and teacher. Xenophon was said by the ancients to be "the first man that ever took notes of conversation." The *Memorabilia* is a collection of these, in which the character and doctrines of Socrates are discussed. Xenophon was the author of fifteen works, all of which are extant. His style, simple, clear, racy, refined, and noted for colloquial vigor, is considered the model of classical Greek prose.

**Oratory.—Eloquence was studied in Greece as an art. *Pericles*,**

\* This word means the "march up," viz., from the sea to Babylon. A more appropriate name would be *Katabasis* (march down), as most of the book is occupied with the details of the return journey.

† There is a story that Xenophon, when a boy, once met Socrates in a lane. The philosopher, barring the way with his cane, demanded, "Where is food sold?" Xenophon having replied, Socrates asked, "And where are men made good and noble?" The lad hesitated, wherenpon Socrates answered himself by saying, "Follow me and learn." Xenophon obeyed, and was henceforth his devoted disciple.

though he spoke only upon great occasions, was famed for his powers of address, but

*Demosthenes* (385–322 B.C.) was the unrivaled orator of Greece, if not of the world. An awkward, sickly, stammering boy, by his determined energy and perseverance he “placed himself at the head of all the mighty masters of speech—unapproachable forever.”—(*Lord Brougham.*) His first address before the public assembly was hissed and derided; but he had resolved to become an orator, and nothing daunted him. He employed every means to overcome his natural defects,\* and at last was rewarded by the palm of eloquence. In his style there was no effort at display, but every sentence was made subservient to the great end of his argument. “We never think of his words,” said Fenelon; “we think only of the things he says.” His oration *Upon the Crown* † is his master-piece.

**Philosophy and Science.—THE SEVEN SAGES.** They lived about 600 B.C.‡ They were celebrated for their moral, social, and political wisdom. One of them, named

\* That he might study without hindrance he shut himself up for months in a room underground, and, it is said, copied the history of Thucydides eight times that he might be infused with its concentrated thought and energy. Out on the seashore, with his mouth filled with pebbles, he exercised his voice until it sounded full and clear above the tumult of the waves; while in the privacy of his own room, before a full-length mirror, he disciplined his awkward gestures till he had schooled them into grace and aptness.

† It had been proposed that his public services should be rewarded by a golden crown—the custom being for an orator to wear a crown in token of his inviolability while speaking. *Aeschines*, a fellow-orator, whom he had accused of favoring Philip, opposed the measure. The discussion lasted six years. When the two finally appeared before a vast and excited assembly for the closing argument, the impetuous eloquence of Demosthenes swept everything before it. In after years, though his whole life had proved him a zealous patriot, he was charged with having received bribes from Macedon. Exiled, and under sentence of death, he poisoned himself.

‡ About this time lived *Aesop*, who, though born a slave, gained his freedom and the friendship of kings and wise men by his peculiar wit. His fables, long preserved by oral tradition, were the delight of the Athenians, who read in them many a pithy



DEMOSTHENES.

*Thales*, who had studied in Egypt, founded a school of thinkers. He taught that all things were generated from water, into which they would all be ultimately resolved. During the next two centuries many philosophers arose, among whom the following are especially noted :

*Anaximander*, the scientist, invented a sun-dial—an instrument which had long been used in Egypt and Babylonia—and wrote a geographical treatise, enriched with the first known map.

*Anaxagoras* discovered the cause of eclipses, and the difference between the planets and fixed stars. He did not, like his predecessors, regard fire, air, or water as the origin of all things, but believed in a Supreme Intellect. He was accused of atheism,\* tried, and condemned to death, but his friend Pericles succeeded in changing the sentence to exile. Contemporary with him was

*Hippocrates*, the father of physicians, who came from a family of priests devoted to *Æsculapius*, the god of medicine. He wrote many works on physiology, and referred diseases to natural causes and not, as was the popular belief, to the displeasure of the gods.

*Pythagoras*, the greatest of early philosophers, was the first to assert the movement of the earth in the heavens; he also made some important discoveries in geology and mathematics. At his school in Crotona, Italy, his disciples were initiated with secret rites; one of the tests of fitness being the power to keep silence under every circumstance. He based all creation upon the numerical rules of harmony, and asserted that the heavenly spheres roll in musical rhythm. Teaching the Egyptian doctrine of transmigration, he professed to remember what had happened to himself in a previous existence when he was a Trojan hero. His followers revered him as half-divine, and their unquestioning faith passed into the proverb, *Ipse dixit* (He has said it).

*Socrates* (470-399 B. C.).—During the entire thirty years of the Peloponnesian War a grotesque-featured, ungainly, shabbily-dressed, bare-footed man might have been seen wandering about the streets of Athens, in all weathers and at all hours, in the crowded market-place, among the workshops, wherever men were gathered, incessantly asking and answering questions. This man was Socrates, a

public lesson. His statue, the work of Lysippus (p. 71), was placed opposite to those of the Seven Sages in Athens. Socrates greatly admired *Æsop's* fables, and during his last days in prison amused himself by versifying them.

\* The Greeks were especially angry because Anaxagoras taught that the sun is not a god. It is a curious fact that they condemned to death as an atheist the first man among them who advanced the idea of One Supreme Deity.

self-taught philosopher, who believed that he had a special mission from the gods, and was attended by a "divine voice" which counseled and directed him. The questions he discussed pertained to life and morality, and were especially pointed against the Sophists, who were the skeptics and quibblers of the day. His earnest eloquence attracted all classes,\* and among his friends were Alcibiades, Euripides, and Aristophanes. A man who, by his irony and argument, was continually "driving men to their wits' end," naturally made enemies. One morning there appeared in the portico where such notices were usually displayed the following indictment: "Socrates is guilty of crime; first, for not worshipping the gods whom the city worships, but introducing new divinities of his own; secondly, for corrupting the youth. The penalty due is death." Having been tried and convicted, he was sentenced to drink a cup of the poison-hemlock, which he took in his prison chamber, surrounded by friends with whom he cheerfully conversed till the last. Socrates taught the unity of God, the immortality of the soul, the beauty and necessity of virtue, and the moral responsibility of man. He was a devout believer in oracles, which he frequently consulted. He left no writings, but his philosophy has been preserved by his faithful followers, Xenophon and Plato.

The Four Great Schools of Philosophy (4th century B.C.).—The ACADEMIC school was founded by that devoted disciple of Socrates, *Plato* (429-347), who delivered his lectures in the Academic Gardens. Plato† is perhaps best known from his argu-

\* "Amidst the gay life, the beautiful forms, the brilliant colors of an Athenian multitude and an Athenian street, the repulsive features, the unwieldy figure, the naked feet, the rough threadbare attire of the philosopher, must have excited every sentiment of astonishment and ridicule which strong contrast can produce. It was (so his disciples described it) as if one of the marble satyrs, which sat in grotesque attitudes with pipe or flute in the sculptors' shops at Athens, had left his seat of stone, and walked into the plane-tree avenue, or the gymnastic colonnade. Gradually the crowd gathered round him. At first he spoke of the tanners, and the smiths, and the drovers, who were plying their trades about him; and they shouted with laughter as he poured forth his homely jokes. But soon the magic charm of his voice made itself felt. The peculiar sweetness of its tone had an effect which even the thunder of Pericles failed to produce. The laughter ceased—the crowd thickened—the gay youth, whom nothing else could tame, stood transfixed and awe-struck in his presence—there was a solemn thrill in his words, such as his hearers could compare to nothing but the mysterious sensation produced by the clash of drum and cymbal in the worship of the great mother of the gods—the head swam—the heart leaped at the sound—tears rushed from their eyes, and they felt that, unless they tore themselves away from that fascinated circle, they should sit down at his feet and grow old in listening to the marvelous music of this second Marsyas."

† The Greeks had no family or clan names, a single appellation serving for an individual. To save confusion the father's name was frequently added. Attic wit

ments in regard to the immortality of the soul. He believed in one eternal God, without whose aid no man can attain wisdom or virtue, and in a previous as well as a future existence. All earthly knowledge, he averred, is but the recollection of ideas gained by the soul in its former disembodied state, and as the body is only a hindrance to perfect communion with the "eternal essences," it follows that death is to be desired rather than feared. His works are written in dialogue, Socrates being represented as the principal speaker. The abstruse topics of which he treats are enlivened by wit, fancy, humor, and picturesque illustration. His style was considered so perfect that an ancient writer exclaimed, "If Jupiter had spoken Greek, he would have spoken it like Plato." The fashionables of Athens thronged to the Academic Gardens to listen to "the sweet speech of the master, melodious as the song of the cicadas in the trees above his head." Even the Athenian women—shut out by custom from the intellectual groves—shared in the universal eagerness, and, disguised in male attire, stole in to hear the famous Plato.

2. THE PERIPATETIC school was founded by *Aristotle* (384–322), who delivered his lectures while walking up and down the shady porches of the Lyceum, surrounded by his pupils (hence called Peripatetics, *walkers*). An enthusiastic student under Plato, he remained at the academy until his master's death. A few years afterward he accepted the invitation of Philip of Macedon to become instructor to the young Alexander. Returning to Athens in 335 b.c. he brought the magnificent scientific collections given him by his royal patron, and opened his school in the Lyceum Gymnasium. Suspected of partisanship with Macedon and accused of impiety, to avoid the fate of Socrates he fled to Eubcea, where he died. Aristotle, more than any other philosopher, originated ideas whose influence is still felt. He was the father of zoology and of logic, the principles which he laid down in the latter study having never been superseded. His books include works on metaphysics, psychology, ethics, poetics, rhetoric, and various other subjects. He taught that all reasoning should be based upon observation of facts. His style is intricate and abstruse. He differed much from Plato, and

supplied abundant nicknames, suggested by some personal peculiarities or circumstance. Thus this philosopher, whose real name was Aristocles, was called Plato because of his broad brow. He was descended on his father's side from Codrus, the last hero-king of Attica, and on his mother's from Solon; but his admirers, not content with even this distinguished lineage, made him a son of the god Apollo, and told how in his infancy the bees had settled on his lips as a prophecy of the honeyed words which were to fall from them.

though he recognized an infinite, immaterial God, doubted the existence of a future life.

3. THE EPICUREANS were the followers of *Epicurus* (340-270 B. C.), who taught that the chief end of life is enjoyment. Himself a man of the purest morals, he recommended virtue for the sake of its happy results, but his doctrines were so perverted by his followers that the word "Epicurean" has become a synonym for loose and luxurious living.—THE CYNICS (*kunikos*, dog-like) went to the other extreme, and, despising pleasure, gloried in pain and privation. They scoffed at the courtesies of society, and disregarded the ties of family or country. The sect was founded by Antisthenes, a disciple of Socrates, but its principal representative was *Diogenes*, who, it is said, ate and slept in a tub which he carried about on his head. He was noted for his caustic wit, which he indulged without reference to persons,\* and for his rude manners, the outgrowth of his creed.

4. THE STOICS were headed by *Zeno* (355-260 B. C.), and took their name from the painted portico (*stoa*) under which he gathered his pupils. Pain and pleasure were equally despised by them, and indifference to all external conditions was considered the highest type of virtue. For his example of integrity, Zeno was decreed a golden chaplet and a public tomb in the Ceramicus.

LATER GREEK WRITERS.—*Plutarch* (50-120 A. D.) was the greatest of ancient biographers. His *Parallel Lives of Greeks and Romans* still delights hosts of readers by its admirable portraiture of the most celebrated men of antiquity. *Lucian* (120-200 A. D.) wrote witty dialogues, in which he ridiculed the absurdities of Grecian mythology and the follies of false philosophers. His *Sale of the Philosophers* humorously pictures the founders of the different schools as being put up at auction by Mercury.

LIBRARIES AND WRITING MATERIALS.—Few collections of books were made before the Peloponnesian War, but in later times it became fashionable to have private libraries,† and after the days of the tragic

\* It is said that Alexander the Great once visited the surly philosopher, whom he found seated in his tub, basking in the sun. "I am Alexander," said the monarch, astonished at the indifference with which he was received. "And I am Diogenes," returned the cynic. "Have you no favor to ask of me?" inquired the king. "Yes," growled Diogenes, "to get out of my sunlight." This story, though perhaps apocryphal, illustrates the character of the "snarling philosopher." He was vain of his disregard for the decencies of life. At a sumptuous banquet given by Plato he entered uninvited, and, rubbing his soiled feet on the rich carpets, cried out, "Thus I trample on your pride, O Plato!" The polite host, who knew his visitor's weakness, aptly retorted, "But with still greater pride, O Diogenes!"

† Aristotle had an immense library, which was sold after his death. Large

poets Athens not only abounded in book-stalls, but a place in the Agora was formally assigned to book-auctioneering. The manuscript copies were rapidly multiplied by means of slave labor, and became a regular article of export to the colonies. The Egyptian papyrus and, afterward, the fine but expensive parchment were used in copying books; the papyrus being written on only one side, the parchment on both sides.\*

The reed pen was used as in Egypt, and double inkstands for black and red ink were invented, having a ring by which to fasten them to the girdle of the writer. Waxed tablets were employed for letters, note-books, and other requirements of daily life. These were written upon with a metal or ivory pencil (*stylus*), pointed at one end and broadly flattened at the other, so that in case of mistake the writing could be smoothed out and the tablet made as good as new. A large burnisher was sometimes used for the latter purpose. Several tablets, joined



A GREEK TABLET.

together, formed a book.

**Education.**—A Greek father held the lives of his young children at his will, and the casting out of infants to the chances of fate was authorized by law throughout Greece, except at Thebes. Girls were especially subject to this unnatural treatment. If a child was rescued, it became the property of its finder.

*The Athenian boy*, when seven years old, was sent to school—the school-hours being from sunrise to sunset. Until sixteen years of age he was always attended in his walks by a *pedagogue*—usually

libraries have been found in the remains of Pompeii and Herculaneum, and some of the volumes, although nearly reduced to coal, have by great care been unrolled and published.

\* The width of the manuscript (varying from six to fourteen inches) formed the length of the page, the size of the roll depending upon the number of pages in a book. When finished the roll was coiled around a stick, and a ticket containing the title was appended to it. Documents were sealed by tying a string around them and affixing to the knot a bit of clay or wax, which was afterward stamped with a seal. In libraries the books were arranged on shelves with the ends outward, or in pigeon-holes; or several scrolls were put together in a cylindrical box with a cover. The reader unrolled the scroll as he advanced, rolling up the completed pages with his other hand.

some trusty and intelligent slave, too old for hard work—who, however, never entered the study room, no visitors, except near relatives of the master, being allowed therein on penalty of death. The boy was first taught grammar, arithmetic, and writing. His chief books were Hesiod and Homer, which he committed to memory. The moral lessons they contained were carefully enjoined, for, says Plato, “Greek parents are more careful about the manner and morals of the youth than about his letters and music.” Discipline was enforced with the rod. All the great lyric poems were set to music, which was universally taught, the lyre and other stringed instruments having most favor. “Here again,” says Plato, “the teachers look carefully to virtuous habits; and rhythms and harmonies are made familiar to the souls of the young that they may become more gentle, and better men in speech and action.” Robust health and a symmetrical muscular development were considered so important that the young Athenian between sixteen and eighteen years of age spent most of his time in gymnastic exercises. This was a period of probation, and though the pedagogue was dismissed, the youth’s behavior was carefully noted by his elders. At eighteen he was solemnly enrolled in the list of citizens. Two years were now given to public service, after which he was free to follow his own inclinations. If he were scholarly-disposed, and had money, and leisure,\* he might spend his whole life in learning.

The little an Athenian girl was required to know was learned from her mother and nurses at home.

*The Spartan lad* of seven years was placed under the control of the state. Henceforth he ate his coarse hard bread and black broth at the public table,† and slept in the public dormitory. Here he

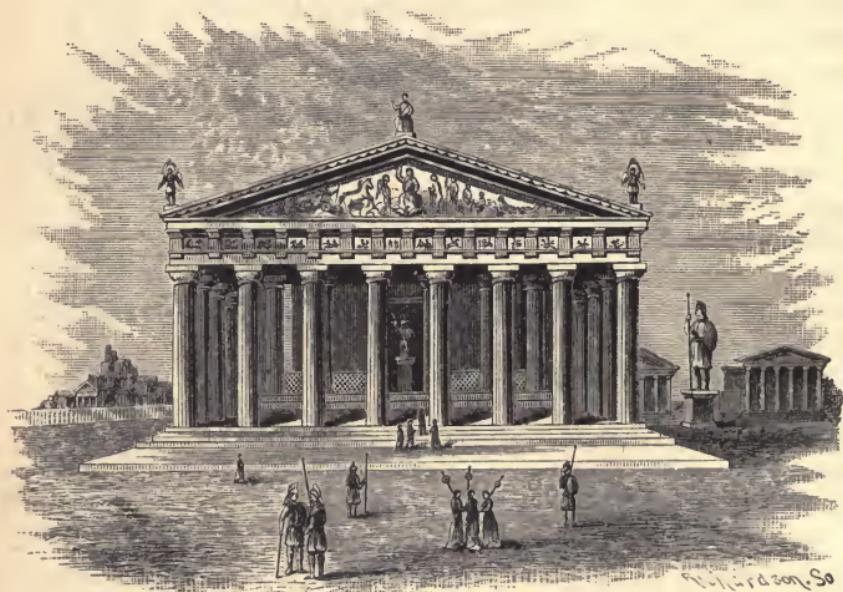
\* Our word school is derived from the Greek word for leisure. The education of men was obtained, not so much from books as from the philosophical lectures, the public assembly, the theatre, and the law courts, where the most of their unoccupied time was spent.

† The principal dish at the mess-table was a black broth, made from a traditional recipe. Wine mixed with water was drunk, but toasts were never given, for the Spartans thought it a sin to use two words when one would do. Intoxication and the symposium (p. 85) were forbidden by law. Fat men were regarded with suspicion. Small boys sat on low stools near their fathers at meals, and were given half rations, which they ate in silence.



A GRECIAN YOUTH.

was taught to disdain all home-affections as a weakness, and to think of himself as belonging only to Sparta. All the Persian devices for making hardy men were improved upon. He was brought up to despise, not only softness and luxury, but hunger, thirst, torture, and death. Always kept on small rations of food, he was sometimes allowed only what he could steal. If he escaped detection, his adroitness was applauded; if he were caught in the act, he was severely flogged; but though he were whipped to death, he must neither wince nor groan.\*



EAST END OF THE PARTHENON (AS RESTORED BY FERGUSSON).

**Monuments and Art.**—The three styles of Grecian architecture—Doric, Ionic, and Corinthian—are distinguished by the shape of their columns (see cut, p. 70). Of the Doric, which was originally borrowed from Egypt, the splendid Parthenon at Athens, and the Temple of Zeus at Olympia, were among the most celebrated.

The Parthenon or House of the Virgin, situated on the Acropolis,

\* The Spartan lad had a model set before him. It was that of a boy who stole a fox and hid it under his short cloak. He must have been somewhat awkward—no doubt the Spartan children were warned against this fault in his morals—for he was suspected, and ordered to be flogged till he confessed. While the lashes fell the fox struggled to escape. The boy, with his quivering back raw and bleeding, and his breast torn by savage claws and teeth, stood sturdily and flinched not. At last the desperate fox reached his heart, and he dropped dead—but a hero!

was sacred to Pallas Athena, the patron goddess of Attica. It was built throughout of fine marble from the quarry of Mt. Pentelicus, near Athens, its glistening whiteness being here and there subdued by colors and gilding. The magnificent sculptures\* which adorned it were designed by Phidias—that inimitable artist whom Pliny designates as “before all, Phidias the Athenian.” The statue of the goddess within the temple was forty feet high; her face, neck, arms, hands and feet were ivory; her drapery was pure gold.†

The Temple at Olympia was built of porous stone, the roof being tiled with Pentelic marble. It stood on the banks of the Alpheus, in a sacred grove (Altis) of plane and olive trees. The statue of the Deity, by Phidias, was so superstitiously venerated that not to have seen it was considered a real calamity.‡

The most celebrated Ionic temple was that of Artemis (Diana) at Ephesus, which was three times destroyed by fire, and as often rebuilt with increased magnificence. Corinthian architecture was not generally used in Greece before the age of Alexander the Great.§ The most beautiful example is the Choragic Monument of Lysicrates (p. 76) in Athens.

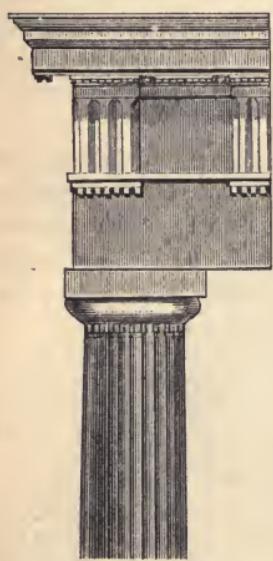
\* These sculptures, illustrating events in the mythical life of the goddess, are among the finest in existence. Some of them were sent to England by Lord Elgin when he was British ambassador to Turkey, and are now in the British Museum, where, with various other sculptures from the Athenian Acropolis, all more or less mutilated, they are known as the Elgin Marbles.

† The Greeks accused Phidias of having purloined some of the gold provided him for this purpose; but as, by the advice of his shrewd friend Pericles, he had so attached the metal that it could be removed, he was able to disprove the charge. He was afterward accused of impiety for having placed the portraits of Pericles and himself in the group upon Athena's shield. He died in prison.

‡ The statue, sixty feet high, was seated on an elaborately-sculptured throne of cedar, inlaid with gold, ivory, ebony, and precious stones; like the statue of Athena in the Parthenon, the face, feet, and body were of ivory; the eyes were brilliant jewels, and the hair and beard pure gold. The drapery was beaten gold, enameled with flowers. One hand grasped a scepter, composed of precious metals, and surmounted by an eagle; in the other, like Athena, he held a golden statue of Nike (the winged goddess of victory). The statue was so high, in proportion to the building, that the Greeks were wont to say that “if the god should attempt to rise he would burst open the roof.” The effect of its great size, as Phidias had calculated, was to impress the beholder with the pent-up power and majesty of the greatest of gods. A copy of the head of this statue is in the Vatican. The statue itself, removed by the emperor Theodosius I. to Constantinople, was lost in the disastrous fire (A. D. 475) which destroyed the Library in that city. At the same time perished the Venus of Cnidos, by Praxiteles (p. 71), which the ancients ranked next to the Phidian Zeus and Athena.

§ The invention of the Corinthian capital is ascribed to Callimachus, who, seeing a small basket covered with a tile placed in the center of an acanthus plant which grew on the grave of a young lady of Corinth, was so struck with its beauty that he executed a capital in imitation of it.—*Westropp's Hand-book of Architecture*.

The Propylea, which formed the entrance to the Athenian Acropolis, was a magnificent structure, and opened upon a group of temples, altars, and statues which has never been equalled. All the splendor of Grecian art was concentrated on the state edifices, architectural display on private residences being forbidden by law. After the Macedonian conquest, dwellings grew luxurious, and Demosthenes once severely rebuked certain citizens for living in houses whose ornamentation surpassed that of the public buildings.



Doric.



Ionic.



Corinthian.

THREE ORDERS OF GRECIAN ARCHITECTURE.

(1, shaft; 2, capital; 3, architrave; 4, frieze; 5, cornice. The entire part above the capital is the entablature. At the bottom of the shaft is the base, which rests upon the pedestal.)

The Athenian Agora (market-place), which was the fashionable morning resort, was surrounded with porticoes, one of which was decorated with paintings commemorative of glorious Grecian achievements. Within the enclosure were grouped temples, altars, and statues.

*Paintings* were usually on wood; wall-painting was a separate and inferior art. The most celebrated painters were: *Apollodorus of Athens*, sometimes called the Greek Rembrandt; *Zeuxis* and *Parrhasius*, who contended together for the prize—Parrhasius producing a picture representing a curtain, which his rival himself mistook for a real hanging, and Zeuxis offering a picture of grapes, which deceived even the birds; *Apelles*, the most renowned of all Greek artists, who painted with four colors, which he blended with a

varnish of his own invention; his friend *Protogenes*, the careful painter, sculptor, and writer on art; *Nicias*, who having refused a sum equal to seventy thousand dollars from Ptolemy I. for his masterpiece, bequeathed it to Athens; and *Pausias*, who excelled in wall-painting, and in delineating children, animals, flowers, and arabesques. The Greeks tinted the background and sometimes the bas-reliefs of their sculptures, and even painted their inimitably-carved statues, gilding the hair and inserting glass or silver eyes.

In *statuary*, both marble and bronze, and in graceful *vase-painting*, the Greeks have never been surpassed. Of arts and ornamentation in general, all those which we have seen in use among the previous nations were greatly improved by the Greeks, who added to other excellencies an exquisite sense of beauty and a power of ideal expression peculiar to themselves. Besides *Phidias*, whose statues were distinguished for grandeur and sublimity, eminent among sculptors were *Praxiteles*, who excelled in tender grace and finish; *Scopas*, who delighted in marble allegory; and *Lysippus*, a worker in bronze, and the master of portraiture.\*

### 3. THE MANNERS AND CUSTOMS.

**Religion and Mythology.**—Nothing marks more strongly the poetic imagination of the Greeks than the character of their religious worship. They learned their creed in a poem, and told it in marble sculpture. To them Nature overflowed with deities. Every grove had its presiding genius, every stream and fountain its protecting nymph. Earth and air were filled with invisible spirits, and the sky was crowded with translated heroes—their own half-divine ancestors. Their gods were intense personalities, endowed with human passions and instincts, and bound by domestic relations. Such deities appealed to the hearts of their worshippers, and the Greeks loved their favorite gods with the same fervor bestowed upon their earthly friends. On the summit of Mt. Olympus, beyond the impenetrable mists, according to their mythology, the twelve † great gods held council.

\* The master-pieces of Praxiteles were an undraped Venus sold to the people of Cnidos, and a satyr or faun, of which the best antique copy is preserved in the Capitoline Museum, Rome. This statue suggested Hawthorne's charming romance, *The Marble Faun*. The celebrated Niobe Group in the Uffizi Gallery, Florence, is the work of either Praxiteles or Scopas. The latter was one of the artists employed on the Mausoleum at Halicarnassus. Lysippus and Apelles were favorites of Alexander the Great, who would allow only them to carve or paint his image.

† They were called the Twelve Gods, but the lists vary, increasing the actual number. Roman mythology was founded on Greek, and as the Latin names are now in general use they have been interpolated to assist the pupil's association.

*Zeus* (Jove or Jupiter) was supreme. He ruled with the thunderbolts, and was king over gods and men. His symbols were the eagle and the lightning, both associated with great height. His two brothers,

*Poseidon* (Neptune) and *Hades* (Pluto) held sway respectively over the sea and the depths under ground. As god of the sea, Poseidon had the dolphin for his symbol; as god over rivers, lakes, and springs, his symbols were the trident and the horse. Hades had a helmet which conferred invisibility upon the wearer. It was in much demand among the gods, and was his symbol. The shades of Hades, wherin the dead were received, were guarded by a three-headed dog, Cerberus.

*Hera* (Juno), the haughty wife of Zeus, was Queen of the Skies. Her jealousy was the source of much discord in celestial circles. The stars were her eyes. Her symbols were the cuckoo and the peacock.

*Demeter* (Ceres) was the bestower of bountiful harvests. Her worship was connected with the peculiarly-sacred Eleusinian mysteries, whose secret rites have never been disclosed. Some think that ideas of the unity of God and the immortality of the soul were kept alive and handed down by them. Demeter's symbols were ears of corn, the pomegranate, and a car drawn by winged serpents.

*Hestia* (Vesta) was goddess of the domestic hearth. At her altar in every house were celebrated all important family events, even to the purchase of a new slave, or the undertaking of a short journey. The family slaves joined in this domestic worship, and Hestia's altar was an asylum whither they might flee to escape punishment, and where the stranger, even an enemy, could find protection. She was the personification of purity, and her symbol was an altar-flame.

*Hephaestos* (Vulcan) was the god of volcanic fires and skilled metal-work. Being lame and deformed, his parents, Zeus and Hera, threw him out of Olympus, but his genius finally brought about a reconciliation. Mt. Etna was his forge, whence Prometheus stole the sacred fire to give to man. His brother,

*Ares* (Mars) was god of war. His symbols were the dog and the vulture.

*Athena* (Minerva) sprang full-armed from the imperial head of Zeus. She was the goddess of wisdom and of celestial wars, and the especial defender of citadels. Athena and Poseidon contested on the Athenian Acropolis for the supremacy over Attica. The one who gave the greatest boon to man was to win. Poseidon with his trident brought forth a spring of water from the barren rock; but Athena produced an olive-tree, and was declared victor. As a war-goddess she was called Pallas Athene. Her symbol was the owl.

*Aphrodite* (Venus) was goddess of love and beauty. She arose from the foam of the sea. In a contest of personal beauty between Hera, Athena, and Aphrodite, Paris decided for Aphrodite. She is often represented with a golden apple in her hand, the prize offered by Eris (strife), who originated the dispute. Her symbol was the dove.

*Apollon* (Apollo), the ideal of manly beauty, was the god of poetry and song. He led the muses, and in this character his symbol was a lyre; as god of the fierce rays of the sun, which was his chariot, his symbol was a bow with arrows.

*Artemis* (Diana), twin-sister to Apollo, was goddess of the chase, and protector of the water-nymphs. All young girls were under her care. The moon was her chariot, and her symbol was a deer, or a bow with arrows.

*Hermes* (Mercury) was the god of cunning and eloquence. In the former capacity he was associated with mists, and accused of thieving. The winged-footed messenger of the gods, he was also the guide of souls to the realms of Hades, and of heroes in difficult expeditions. As god of persuasive speech and success in trade he was popular in Athens, where he was worshipped at the street crossings.\* His symbol was a cock or a ram.

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\* The "Hermes" placed at street corners were stone pillars, surmounted by a human head (p. 31).

*Dionysoς* (Bacchus), god of wine, with his wife Ariadne, ruled the fruit season. *Hebe* was a cup-bearer in Olympus.

There was a host of minor deities and personifications, often appearing in a group of three, such as the Three Graces,—beautiful women, who represented the brightness, color, and perfume of summer; the Three Fates,—stern sisters, upon whose spindle was spun the thread of every human life; the Three Hesperides,—daughters of Atlas (upon whose shoulders the sky rested), in whose western garden golden apples grew; the Three Harpies,—mischievous meddlers, who personated the effects of violent winds; Three Gorgons, whose terrible faces turned to stone all who beheld them; and Three Furies, whose mission was to pursue criminals.

There were Nine Muses, daughters of Zeus and Mnemosyne (Memory), who dwelt on Mt. Parnassus, and held all gifts of inspiration: Clio presided over History; Melpomene, tragedy; Thalia, comedy; Calliope, epic poetry; Urania, astronomy; Euterpe, music; Polyhymnia, song and oratory; Erato, love-songs; and Terpsichore, dancing.



PRESENTING OFFERINGS AT THE TEMPLE OF DELPHI.

*Divination* of all kinds was universal. Upon signs, dreams, and portents depended all the weighty decisions of life. Birds, especially crows and ravens, were watched as direct messengers from the gods, and so much meaning was attached to their voices, habits, manner of flight and mode of alighting, that even in Homer's time the word *bird* was synonymous with *omen*. The omens obtained by sacrifices were still more anxiously regarded. Upon the motions of the flame, the appearance of the ashes, and, above all, the shape and aspect of the victim's liver, hung such momentous human interests that, as at Plataea, a great army was sometimes kept waiting for days till success should be assured through a sacrificial calf or chicken.

*Oracles*.—The temples of *Zeus* at *Dodona* and of *Apollo* at *Delphi* were the oldest and most venerated prophetic shrines. At Dodona three priestesses presided, to whom the gods spoke in the rustling

leaves of a sacred oak, and the murmurs of a holy rill. But the favorite oracular god was Apollo, who, besides the Pythian temple at Delphi, had shrines in various parts of the land.\* The Greeks had implicit faith in the Oracles, and consulted them for every important undertaking.

*Priests* and *Priestesses* shared in the reverence paid to the gods. Their temple duties were mainly prayer and sacrifice. They were given the place of honor in the public festivities, and were supported by the temple revenues.

Grecian religion included in its observances nearly the whole range of social pleasures. Worship consisted of songs and dances, processions, libations, festivals, dramatic and athletic contests, and various sacrifices and purifications. The people generally were content with their gods and time-honored mythology, and left all difficult moral and religious problems to be settled by the philosophers and the serious-minded minority who followed them.

*Religious Games and Festivals.*—The *Olympian Games* were held once in four years in honor of Zeus, at Olympia. Here the Greeks gathered from all parts of the country, protected by a safe transit through hostile Hellenic states. The commencement of the Festival month having been formally announced by heralds sent to every state, a solemn truce suppressed all quarrels until its close. The competitive exercises consisted of running, leaping, wrestling, boxing, and chariot-racing. The prize was a wreath from the sacred olive-tree in Olympia. The celebration, at first confined to one day, came in time to last five days. Booths were scattered about the Altis (p. 181), where a gay traffic was carried on; while in the spacious council-room the ardent Greeks crowded to hear the newest works of poets, philosophers, and historians. All this excitement and enthusiasm were heightened by the belief that the pleasure enjoyed was an act of true religious worship. The *Pythian Games*, sacred to Apollo, occurred near Delphi, in the third year of each Olympiad, and in national dignity ranked next to the Olympic. The prize-wreath was laurel. The *Nemean* and the *Isthmian Games*, sacred respectively to Zeus and Poseidon, were held once in two years, and like the Pythian had prizes for music and poetry, as well as gymnastics, chariots, and horses. The Nemean

\* A volcanic site, having a fissure through which gas escaped, was usually selected. The Delphian priestess, having spent three days in fasting and bathing, seated herself on a tripod over the chasm, where, under the real or imaginary effect of the vapors, she uttered her prophecies. Her ravings were recorded by the attending prophet, and afterward turned into hexameter verse by poets hired for the purpose. The shrewd priests, through their secret agents, kept well posted on all matters likely to be urged, and when their knowledge failed, as in predictions for the future, made the responses so ambiguous or unintelligible that they would seem to be verified by any result.

crown was of parsley, the Isthmian of pine. Sparta took interest only in the Olympic Games, with which she had been connected from their beginning, and which, it is curious to note, were the only ones having no intellectual competition. Otherwise, Sparta had her own festivals from which strangers were excluded.

The *Panathenaia*,\* which took place once in four years at Athens, in honor of the patron goddess, consisted of similar exercises, terminating in a grand procession in which the whole Athenian population took part. Citizens in full military equipment; the victorious contestants with splendid chariots and horses; priests and attendants leading the sacrificial victims; dignified elders bearing olive-boughs; young men with valuable, artistic plate; and maidens, the purest and most beautiful in Athens, with baskets of holy utensils on their heads,—all contributed to the magnificent display. Matrons from the neighboring tribes carried oak-branches, while their daughters bore the chairs and sunshades of the Athenian maidens. In the center of the procession was a ship resting on wheels, having for a sail a richly-embroidered mantle or *peplos*, portraying the victories of Zeus and Athena, wrought and woven by Attic maidens. The procession having gone through all the principal streets round to the Acropolis, marched up through its magnificent Propylea, past the majestic Parthenon, and at last reached the Erechtheum, or Temple of Athena Polias (p. 82). Here all arms were laid aside, and, amid the blaze of burnt-offerings and the ringing paeans of praise, the votive gifts were placed in the sanctuary of the goddess.

The *Feast of Dionysos* was celebrated twice during the spring season, the chief festival continuing for eight days. At this time those tragedies and comedies which had been selected by the archon—to whom all plays were first submitted—were brought out in the Dionysiac theatre † at Athens, in competition for prizes.

\* The Panathenaic Procession formed the subject of the sculpture on the frieze around the Parthenon Cellar, in which stood the goddess sculptured by Phidias. Most of this frieze, much mutilated, is with the Elgin Marbles.

† This theatre was built on the sloping side of the Acropolis, and consisted of a vast number of semicircular rows of seats cut out of the solid rock, accommodating thirty thousand persons. The front row, composed of white marble arm-chairs, was occupied by the priests, the judges, and the archons, each chair being engraved with the name of its occupant. Between the audience and the stage was the orchestra or place for the chorus, in the center of which stood the altar of Dionysos. Movable stairs led from the orchestra up to the stage, as the course of the drama frequently required the conjunction of the chorus with the actors. The stage itself extended the whole width of the theatre, but was quite narrow, except at the center, where the representation took place. It was supported by a white marble wall, handsomely carved. There was a variety of machinery for change of scenes and for producing startling effects, such as the rolling of thunder, the descent of gods from heaven, the rising of ghosts and demons from below, etc. The theatre

Each tribe furnished a chorus of dancers and musicians, and chose a *choragus*, whose business was not only to superintend the training and costumes of the performers, but also to bear all the expense of bringing out the play assigned to him. The office was one of high dignity, and immense sums were spent by the choragi in their efforts to eclipse each other; the one adjudged to have given the best entertainment received a tripod, which was formally consecrated in the temples and placed upon its own properly-inscribed monument in the Street of Tripods, near the theatre.

*The Actors*, to increase their size and enable them the better to personate the gods and heroes of Greek tragedy, wore high-soled shoes, padded garments, and great masks which completely enveloped their heads, leaving only small apertures for the mouth and eyes. As their stilts and stage-attire impeded any free movements, their acting consisted of little more than a series of tableaux and recitations, while the stately musical apostrophes and narrations of the chorus filled up the gaps and supplied those parts of the story not acted on the stage.\*

*The performance* began early in the morning and lasted all day, eating and drinking being allowed in the theatre. The price of seats varied according to location, but the poorer classes were supplied free tickets by the government, so that no one was shut out by poverty from enjoying this peculiar worship.† Each play generally occupied from one and a half to two hours. The audience was exceedingly demonstrative; an unpopular actor could not deceive himself; his voice was drowned in an uproar of whistling, clucking, and hissing,

was open to the sky, but an awning might be drawn to shut out the direct rays of the sun, while little jets of perfumed water cooled and refreshed the air. To aid the vast assembly in hearing, brazen bell-shaped vases were placed in different parts of the theatre.

\* In comedy, the actors themselves often took the audience into their confidence, explaining the situation to them somewhat after the manner of the commenting "sisters, cousins and aunts," during Buttercup's confession in the *Pinafore*.

† Tragedy, which dealt with the national gods and heroes, was to the Greeks a veritably religious exercise, strengthening their faith, and quickening their sympathies for the woes of their beloved and fate-driven deities. When, as in rare instances, a subject was taken from contemporaneous history, no representation which would pain the audience was allowed, and on one occasion a poet was heavily fined for presenting a play which touched upon a recent Athenian defeat. Some great public lesson was usually hidden in the comedies, where the fashionable follies were mercilessly satirized, and many a useful hint took root in the hearts of the people when given from the stage, that would have fallen dead or unnoticed if put forth in the assembly. "Quick of thought and utterance, of hearing and apprehension, living together in open public intercourse, reading would have been to the Athenians a slow process for the interchange of ideas. But the many thousands of auditors in the Greek theatre caught, as with an electric flash of intelligence, the noble thought, the withering sarcasm, the flash of wit, and the covert innuendo."—*Philip Smith*.

and he might esteem himself happy if he escaped from the boards without an actual beating. The favorite, whether on the stage or as a spectator, was as enthusiastically applauded.\* In comedies, tumult was invited, and the people were urged to shout and laugh, the comic poet sometimes throwing nuts and figs to them, that their scrambling and screaming might add to the evidences of a complete success.



GRECIAN FEMALE HEADS.

**Marriage.**—Athenians could legally marry only among themselves. The ceremony did not require a priestly official, but was preceded by offerings to Zeus, Hera, Artemis, and other gods who presided over marriage.† Omens were carefully observed, and a bath in water from the sacred fountain, Kallirrhoë, was an indispensable preparation. On the evening of the wedding-day, after a merry dinner given at her

\* At the Olympian games when Themistocles entered, it is related that the whole assembly rose to honor him.

† In Homer's time the groom paid to the lady's father a certain sum for his bride. Afterward this custom was reversed, and the amount of the wife's dowry greatly affected her position as a married woman. At the formal betrothal preceding every marriage this important question was settled, and in case of separation the dowry was usually returned to the wife's parents.

father's house, the closely-veiled bride was seated in a chariot between her husband and his "best man," all dressed in festive robes and garlanded with flowers. Her mother kindled the nuptial torch at the domestic hearth, a procession of friends and attendants was formed, and, amid the joyful strains of the marriage-song, the whistling of flutes, and the blinking of torches, the happy pair were escorted to their future home. Here they were saluted with a shower of sweet-meats, after which followed the nuptial banquet. At this feast, by privilege, the women were allowed to be present, though they sat at a separate table, and the bride continued veiled. The third day after marriage the veil was cast aside, and wedding-presents were received. The parties most concerned in marriage were seldom consulted, and it was not uncommon for a widow to find herself bequeathed by her deceased husband's will to one of his friends or relatives.

**Death and Burial.**—As a portal festooned with flowers announced a wedding, so a vessel of water placed before a door gave notice of a death within.\* As soon as a Greek died, an obolus was inserted in his mouth to pay his fare on the boat across the River Styx to Hades. His body was then washed, anointed, dressed in white, garlanded with flowers, and placed on a couch with the feet toward the outer door. A formal lament † followed, made by the female friends and relatives, assisted by hired mourners. On the third day the body was carried to the spot where it was to be buried or burned. It was preceded by a hired chorus of musicians and the male mourners, who, dressed in black or gray, had their hair closely cut.‡ The female mourners walked behind the bier. If the body was burned, sacrifices were offered; then, after all was consumed, the fire was extinguished with wine, and the ashes, sprinkled with oil and wine, were collected in a clay or bronze cinerary. Various articles were stored with the dead, such as mirrors, trinkets, and elegantly-painted vases. The burial was followed by a feast, which was considered as given by the deceased. Sacrifices of milk, honey, wine, olives, and

\* The water was always brought from some other dwelling and was used for the purification of visitors, as everything within the house of mourning was polluted by the presence of the dead.

† Solon sought to restrain these ostentatious excesses by enacting that, except the nearest relatives, no women under sixty years of age should enter a house of mourning. In the heroic days of Greece the lament lasted several days (that of Achilles continued seventeen), but in later times an early burial was thought pleasing to the dead. The funeral pomp, which afterward became a common custom, was originally reserved for heroes alone. In the earlier Attic burials the grave was dug by the nearest relatives, and afterward sown with corn that the body might be compensated for its own decay.

‡ When a great general died, the hair and manes of all the army horses were cropped.

flowers were periodically offered at the grave, where slaves kept watch. Sometimes a regular banquet was served, and a blood-sacrifice offered by the side of the tomb. The dead person was supposed to be conscious of all these attentions, and to be displeased when an enemy approached his ashes. Malefactors, traitors, and people struck by lightning\* were denied burial, which in Greece, as in Egypt, was the highest possible dishonor.



GRECIAN WARRIORS AND ATTENDANT.

**Weapons of War and Defence.**—The Greeks fought with long spears, swords, clubs, battle-axes, bows, and slings. In the heroic age, chariots were employed, and the warrior, standing by the side of the charioteer, was driven to the front, where he engaged in single combat. Afterward the chariot was used only in races. A soldier in full armor wore a leather or metal helmet, covering his head and face; a cuirass made of iron plates, or a leather coat of mail overlaid with iron scales; bronze greaves, reaching from above the knee

\* Such a death was supposed to be a direct punishment from the gods for some great offence or hidden depravity.

down to the ankle; and a shield \* made of ox-hides, covered with metal, and sometimes extending from head to foot. Thus equipped they advanced slowly and steadily into action in a uniform phalanx of about eight spears deep, the warriors of each tribe arrayed together, so that individual or sectional bravery was easily distinguished. The light infantry wore no armor, but sometimes carried a shield of willow twigs, covered with leather. In Homer's time, bows, six feet long, were made of the horns of the antelope. Cavalry horses were protected by armor, and the rider sat upon a saddle-cloth, a luxury not indulged in on ordinary occasions. Stirrups and horseshoes were unknown. The ships of Greece, like those of Phoenicia and Carthage, were flat-bottomed barges or galleys, mainly propelled by oars. The oarsmen sat in rows or banks, one above the other, the number of banks determining the name of the vessel.† Bows and arrows, javelins, ballistas, and catapults were the offensive weapons used at a distance, but the main tactics consisted in running the sharp iron prow of the attacking vessel against the enemy's broadside to sink it, or else, steering alongside, boarding the enemy and making a hand-to-hand fight.

#### SCENES IN REAL LIFE.

**Retrospect.**—We will suppose it to be about the close of the fifth century B.C., with the Peloponnesian War just ended. The world is two thousand years older than when we watched the building of the great pyramid at Gizeh, and fifteen centuries have passed since the Labyrinth began to show its marble colonnades. Those times are even now remote antiquities, and fifty years ago Herodotus delighted the wondering Greeks with his description of the ancient ruins in the Fayoom. It is nearly two hundred and fifty years since Asshur-bani-pal sat on the throne of tottering Nineveh, and one hundred and fifty since the fall of Babylon. Let us now visit Sparta.

**Scene I.—A DAY IN SPARTA.**—A hilly, unwalled city on a river bank, with mountains in the distance. A great square or forum (Agora) with a few modest temples, statues, and porticoes. On the highest hill (Acropolis), in the midst of a grove, more temples and

\* These shields were sometimes richly decorated with emblems and inscriptions. Thus Æschylus, in *The Seven Chiefs against Thebes*, describes one warrior's shield as bearing a flaming torch, with the motto, "I will burn the city"; and another as having an armed man climbing a scaling-ladder, and for an inscription, "Not Mars himself shall beat me from the towers."

† A ship with three banks of oars was called a trireme; with four, a quadrireme, etc. In the times of the Ptolemies galleys of twelve, fifteen, twenty, and even forty banks of oars were built. The precise arrangement of the oarsmen in these large ships is not known. (See cut, p. 46).

statues, among them a brass statue of Zeus, the most ancient in Greece. In the suburbs the *hippodrome*, for foot and horse races, and the *platanistæ*—a grove of beautiful palm-trees, partly enclosed by running streams—where the Spartan youth gather for athletic sports. A scattered city, its small, mean houses grouped here and there; its streets narrow and dirty. This is Sparta.

If we wish to enter a house, we have simply to announce ourselves in a loud voice, and a slave will admit us. We shall hear no cry of puny infants within; the little boys, none of them over seven years old (p. 67), are strong and sturdy, and the girls are few; their weak or deformed brothers and surplus sisters have been cast out in their babyhood to perish, or to become the slaves of whoever should rescue them. The mother is here; a brawny, strong-minded, strong-fisted woman, whose chief pride is that she can fell an enemy with one blow. Her dress consists of two garments, a *chiton*,\* and over it a peplos or short cloak, which clasps above the shoulders, leaving the arms bare. She appears in public when she pleases, and may even give her opinion on matters of state. When her husband or sons go forth to battle she sheds no sentimental tears, but hands to each his shield, with the proud injunction, “Return with it, or upon it.” No cowards, whatever their excuses, find favor with her. When the blind Eurytus was led by his slave into the foremost rank at Thermopylæ, she thought of him as having simply performed his duty; when Aristodemus made his blindness an excuse for staying away, she reviled his cowardice; and though he afterward died the most heroic of deaths at Platæa, it counted him nothing. She educates her daughters to the same unflinching defiance of womanly tenderness. They are trained in the Palæstra or wrestling-school till they can run, wrestle, and fight as well as their brothers. They wear but one garment, a short sleeveless chiton, open upon one side, and often not reaching to the knee. The Spartan gentleman, who sees little of his family, is debarred by law from trade or agriculture, and, having no taste for art or literature, spends his time, when not in actual warfare, in daily military drill, and in governing his helots. He never appears in public without his attendant slaves, but prudence compels him to walk behind rather than before them. In the street his dress is a short, coarse cloak, with or without a chiton; perhaps a pair of thong-strapped sandals, a cane, and a seal-ring. He usually goes bare-headed, but when traveling in the hot sun wears a broad-brimmed hat or bonnet. His ideal character is one of relentless energy and brute force, and his

\* The Doric chiton was a simple woolen shift, consisting of two short pieces of cloth, sewed or clasped together on one or both sides up to the breast; the parts covering the breast and back were fastened over each shoulder, leaving the open spaces at the side for arm-holes. It was confined about the waist with a girdle.

standard of excellence is a successful defiance of all pain, and an ability to conquer in every fight.

**Scene II.—A DAY IN ATHENS** (4th century B.C.).—To see Athens is, first of all, to admire the Acropolis. A high, steep, rocky, but broad-crested hill, sloping toward the city and the distant sea; ascended by a marble road for chariots, and marble steps for pedestrians; entered through a magnificent gateway (the Propylaea); and crowned on its spacious summit—one hundred and fifty feet above the level at its base—with a grove of stately temples, statues,\* and altars.

Standing on the Acropolis, on a bright morning about the year 300 B.C., a magnificent view opens on every side. Away to the southwest for four miles stretch the Long Walls, five hundred and fifty feet apart, leading to the Piraean harbor; beyond them the sea, dotted with sails, glistens in the early sun. Between us and the harbors lie the porticoed and templed Agora, bustling with the morning commerce; the Pnyx,† with its stone bema, from which Demosthenes sixty or more years ago essayed his first speech amid hisses and laughter; the Areopagus, where from time immemorial the learned court of archons has held its sittings; the hill of the Museum, crowned by a fortress; the temples of Hercules, Demeter, and Artemis; the Gymnasium of Hermes; and, near the Piraean gate, a little grove of statues,—among them one of Socrates, who drank the hemlock and went to sleep a hundred years ago. At our feet, circling about the hill, are amphitheatres for musical and dramatic festivals, elegant temples and colonnades, and the famous Street of Tripods, more beautiful than ever since the recent erection of the monument of the choragus Lysicrates. Turning toward the East we see the Lyceum, where Aristotle walked and talked within the last half century; and the Cynosarges, where Antisthenes, the father of the Cynics, had his school. Still further to the north rises the white top of Mt. Lycabettus, beyond which is the plain of Marathon; and on the south the green and flowery ascent of Mt. Hymettus, swarming with bees, and equally famous for its honey and

\* Towering over all the other statues was the bronze Athena Promachus, by Phidias, cast out of spoils won at Marathon. It was sixty feet high, and represented the goddess with her spear and shield in the attitude of a combatant. The remains of the *Erechtheum*, a beautiful and peculiar temple sacred to two deities, stood near the Parthenon. It had been burned during the invasion of Xerxes, but was in process of restoration when the Peloponnesian War broke out. Part of it was dedicated to Athena Polias, whose olive-wood statue within its walls was reputed to have fallen from heaven. It was also said to contain the sacred olive-tree brought forth by Athena, the spring of water which followed the stroke of Poseidon's trident, and even the impression of the trident itself!

† The two hills, the Pnyx and the Areopagus, were famous localities. Upon the former the assemblies of the people were held. The stone pulpit (*bema*), from which the orators declaimed, and traces of the leveled arena where the people gathered to listen, are still seen on the Pnyx.

its marble. Through the city, to the southeast, flows the river Ilissus, sacred to the Muses. As we look about us we are struck by the absence of spires or pinnacles. There are no high towers as in Babylon; no lofty obelisks as on the banks of the Nile ; and, on the tiled roofs, all flat or slightly gabled, we detect many a favorite promenade.



GRECIAN LADIES AND ATTENDANT.

*A Greek Home.*—The Athenian gentleman usually arises at dawn, and after a slight repast of bread and wine goes out with his slaves\* for a walk or ride, previous to his customary daily lounge in the market-place. While he is absent, if we are ladies we may visit the household. We are quite sure to find the mistress at home, for, especially if she be young, she never ventures outside her dwelling without her husband's permission ; nor does she receive within it any but her lady-friends and nearest male relatives. The exterior of the house is very plain. Built of common stone, brick, or wood, and coated with plaster, it abuts so closely upon the street that if the door has been made to open outward (a tax is paid for the privilege) the comer-out is obliged to knock before opening it, in order to warn the passers-by. The dead-wall before us has no lower windows, but a strong door furnished with

\* No gentleman in Athens went out unless he was accompanied by his servants. To be unattended by at least one slave was a sign of extreme indigence, and no more to be thought of than to be seen without a cane, which was also indispensable. "A gentleman found going about without a walking-stick was presumed by the police to be disorderly, and was imprisoned for the night,"

knocker and handle, and beside it a Hermes (p. 32) or an altar to Apollo. Over the door, as in Egypt, is an inscription, here reading, "To the good genius," followed by the name of the owner. In response to our knock, the porter, who is always in attendance, opens the door. Carefully placing our right foot on the threshold—it would be an unlucky omen to touch it with the left—we pass through a long corridor to a large court open to the sky, and surrounded by arcades or porticoes. This is the peristyle of the *andronitis*, or apartments belonging to the master of the house. Around the peristyle lie the banqueting, music, sitting and sleeping rooms, the picture galleries and libraries. A second corridor, opening opposite the first, leads to another porticoed court, with rooms about and behind it. This is the *gynæconitis*, the domain of the mistress. Here the daughters and handmaidens always remain, occupied with their woolcarding, spinning, weaving, and embroidery, and hither the mother retires when her husband entertains guests in the *andronitis*. The floors are plastered and tastefully painted,\* the walls are frescoed, and the cornices and ceilings are ornamented with stucco. The rooms are warmed from fire-places, or braziers of hot coke or charcoal; they are lighted mostly from doors opening upon the porticoes. In the first court is an altar to Zeus, and in the second the never-forgotten one to Hestia. The furniture is simple, but remarkable for elegance of design. Along the walls are seats or sofas covered with skins or purple carpets, and heaped with cushions. There are also light folding-stools † and richly-carved armchairs, and scattered about the rooms are tripods, supporting exquisitely-painted vases. In the bedrooms of this luxurious home are couches of every degree of magnificence, made of olive-wood inlaid with gold and ivory or veneered with tortoise-shell, or of ivory richly embossed, or even of solid silver. On these are laid mattresses of sponge, feathers, or plucked wool; and over them soft, gorgeously-colored blankets, or a coverlet made of peacock skins, dressed with the feathers on,‡ and perfumed with imported essences.

AN ANCIENT BRAZIER.



\* In later times flagging and mosaics were used. Before the 4th century B. C. the plaster-walls were simply whitewashed.

† The four-legged, backless stool was called a *diphros*; when an Athenian gentleman walked out, one of his slaves generally carried a diphros for the convenience of his master when wearied. To the diphros a curved back was sometimes added, and the legs made immovable. It was then called a *klismos*. A high, large chair, with straight back and low arms, was a *thronos*. The thronoi in the temples were for the gods; those in dwellings, for the master and his guests. A footstool was indispensable, and was sometimes attached to the front legs of the *thronos*.

‡ "One of the greatest improvements introduced by the Greeks into the art of

The mistress of the house, who is superintending the domestic labor, is dressed in a long chiton, doubled over at the top so as to form a kind of cape which hangs down loosely, clasped on the shoulders, girdled at the waist, and falling in many folds to her feet. When she ventures abroad, as she occasionally does to the funeral of a near relation, to the great religious festivals, and sometimes to hear a tragedy, she wears a cloak or *himation*.\* The Athenian wife has not the privileges of the Spartan. The husband and father is the complete master of his household, and, so far from allowing his wife to transact any independent bargains, he may be legally absolved from any contract her request or counsel has induced him to make.—This is a busy morning in the home, for the master has gone to the market-place to invite a few friends to an evening banquet. The foreign cooks, hired for the occasion, are already here, giving orders, and preparing choice dishes. At noon, all business in the market-place having ceased, the Athenian gentleman returns to his home for his midday meal and his siesta.† As the cooler hours come on, he repairs to the crowded Gymnasium, where he may enjoy the pleasures of the bath, listen to the learned lectures of philosophers and rhetoricians, or join in the racing, military, and gymnastic exercises.‡ Toward sunset he again seeks his home to await his invited guests.

*The Banquet.*—As each guest arrives, a slave§ meets him in the court, and ushers him into the large triclinium or dining-room, where his host warmly greets him, and assigns to him a section of a couch. Before he reclines, || however, a slave unlooses his sandals and washes

sleeping was the practice of undressing before going to bed—a thing unheard of until hit upon by their inventive genius.”—*Felton*.

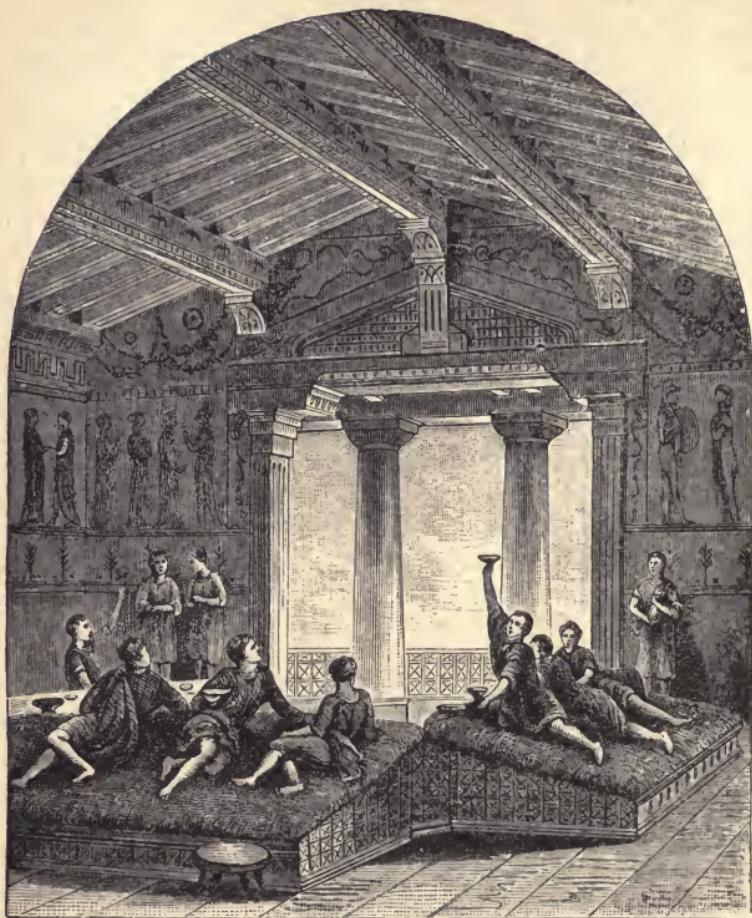
\* The dress of both sexes was nearly the same. The *himation* was a large, square piece of cloth, so wrapped about the form as to leave only the right arm free. Much skill was required to drape it artistically, and the taste and elegance of the wearer were decided by his manner of carrying it. The same *himation* often served for both husband and wife, and it is related as among the unamiable traits of Xantippe, the shrewish wife of Socrates, that she refused to go out in her husband's *himation*. A gentleman usually wore a chiton also, though he was considered fully dressed in the *himation* alone. The lower classes wore only the chiton, or were clothed in tanned skins. Raiment was cheap in Greece. In the time of Socrates a chiton cost about a dollar, and an ordinary *himation*, two dollars.

† The poorer classes gathered together in groups along the porticoes for gossip or slumber, where indeed they not unfrequently spent their nights.

‡ Ball-playing, which was a favorite game with the Greeks, was taught scientifically in the gymnasium. The balls were made of colored leather, stuffed with feathers, wool, or fig-seeds, or, if very large, were hollow. Cock-and-quail fighting was another exciting amusement, and, at Athens, took place annually by law, as an instructive exhibition of bravery.

§ A guest frequently brought his own slave to assist in personal attendance upon himself.

|| The mode of reclining, which was similar to that in Assyria, is shown in the



A GREEK SYMPOSIUM.

his feet in perfumed wine. The time having arrived for dinner, water is passed around for hand ablutions, and small, low tables are brought in, one being placed before each couch. There are no knives and forks, no table-cloths or napkins. Some of the guests wear gloves to enable them to take the food quite hot, others have hardened their fingers by handling hot pokers, and one, a noted gourmand, has prepared himself with metallic finger-guards. The slaves now hasten with the first course, which opens with sweetmeats, and includes many delicacies,

cut, the place of honor being next the host. The Greek wife and daughter never appeared at these banquets, and at their every-day meals the wife sat on the couch at the feet of her master. The sons were not permitted to recline till they were of age.

such as thrushes, hares, oysters, pungent herbs, and, best of all, Copaic eels, cooked crisp and brown, and wrapped in beet-leaves.\* Bread is handed around in tiny baskets, woven of slips of ivory. Little talking is done, for it is good breeding to remain quiet until the substantial viands are honored. From time to time the guests wipe their fingers upon bits of bread, throwing the fragments under the table. This course being finished, the well-trained slaves sponge or remove the tables, brush up the dough, bones, and other remnants from the floor, and pass again the perfumed water for hand-washing. Garlands of myrtle and roses, gay ribbons, and sweet-scented ointments are distributed, a golden bowl of wine is brought, and the meal closes with a libation.

*The Symposium* is introduced by a second libation, accompanied by hymns and the solemn notes of a flute. The party, hitherto silent, rapidly grow merry, while the slaves bring in the dessert and the wine, which now for the first time appears at the feast. The dessert consists of fresh fruits, olives well ripened on the tree, dried figs, imported dates, curdled cream, honey, cheese, and the salt-sprinkled cakes for which Athens is renowned. A large crater or wine-bowl, ornamented with groups of dancing bacchanals, is placed before one of the guests, who has been chosen archon. He is to decide upon the proper mixture of the wine,† the nature of the forfeits in the games of the evening, and, in fact, is henceforth king of the feast. The sport begins with riddles. This is a favorite pastime; every failure in guessing requires a forfeit, and the penalty is to drink a certain quantity of wine. Music, charades, dancing and juggling performed by professionals, and a variety of entertainments, help the hours to fly, and the *Symposium* ends at last by the whole party inviting themselves to some other banqueting-place, where they spend the night in revel.‡

\* The Greeks were extravagantly fond of fish. Pork, the abhorred of the Egyptians, was their favorite meat. Bread, more than anything else, was the "staff of life," all other food, except sweetmeats—even meat—being called *relish*. Sweetmeats were superstitiously regarded, and scattering them about the house was an invitation to good luck.

† To drink wine clear was disreputable, and it was generally diluted with two-thirds water.

‡ The fashionable *Symposia* were usually of the character described above, but sometimes they were more intellectual, affording an occasion for the brilliant display of Attic wit and learning. The drinking character of the party was always the same, and in Plato's Dialogue, *The Symposium*, in which Aristophanes, Socrates, and other literary celebrities took part, the evening is broken in upon by two different bands of revelers, and daylight finds Socrates and Aristophanes still drinking with the host. "Parasites (a recognized class of people, who lived by sponging their dinners) and mountebanks always took the liberty to drop in wherever there was a feast, a fact which they ascertained by walking through the streets and snuffing at the kitchens."—*Felton*.

#### 4. SUMMARY.

**1. Political History.**—The Pelasgians were the primitive inhabitants of Greece. In time the Hellenes descend from the north, and give their name to the land. It is the Heroic Age, the era of the sons of the gods—Hercules, Theseus, and Jason—of the Argonautic Expedition and the Siege of Troy. With the Dorian Migration (“Return of the Heraclidæ”) and their settlement in the Peloponnesus, the mythic stories end and real history begins. The kings disappear, and nearly all the cities become little republics. Hellenic colonies arise in Asia Minor, rivaling the glory of Greece itself. Lycurgus now enacts his cruel laws (850 B. C.). In the succeeding centuries the Spartans—pitiless, fearless, haughty warriors—conquer Messenia, become the head of the Peloponnesus, and threaten all Greece. Meanwhile Athens, spite of Draconian laws, the curse of the Alcmæonidæ, the factions of the men of the *plain*, the *coast*, and the *mountain*, and the tyranny of the Pisistratidæ, by the wise measures of Solon and Cleisthenes becomes a powerful republic.

Athens now sends help to the Greeks of Asia Minor against the Persians, and the Asiatic deluge is precipitated upon Greece. Miltiades defeats Darius on the field of Marathon (490 B. C.). Ten years later Xerxes forces the pass of Thermopylæ, slays Leonidas and his three hundred Spartans, and burns Athens; but his fleet is put to flight at Salamis, the next year his army is routed by Themistocles at Platæa, and his remaining ships are destroyed at Mycale. Thus Europe is saved from Persian despotism.

The Age of Pericles follows, and Athens, grown to be a great commercial city—its streets thronged with traders and its harbor with ships—is the head of Greece. Sparta is jealous, and the Peloponnesian War breaks out in 431 B. C. Its twenty-seven years of alternate victories and defeats end in the fatal expedition to Syracuse, the defeat of Ægos Potamos and the fall of Athens.

Sparta is now supreme; but her cruel rule is broken by Epaminondas on the field of Leuctra. Thebes comes to the front, but Greece, rent by rivalries, is overwhelmed by Philip of Macedon in the battle of Chæronea. The conqueror dying soon after, his greater son, Alexander, leads the armies of united Greece into Asia. The battles of Granicus, Issus, and Arbela subdue the Persian empire. Thence the conquering leader marches eastward to the Indus, and returns to Babylon only to die (323 B. C.). His generals divide his empire among themselves; while Greece, a prey to dissensions, at last drops into the all-absorbing Roman empire (146 B. C.).

**2. Civilization.**—Athens and Sparta differ widely in thought, habits, and taste. *The Spartans* care little for art and literature, and glory only in war and patriotism. They are rigid in their self-discipline, and cruel to their slaves. They smother all tender home sentiment, eat at the public mess, give their seven-years-old boys to the state, and train their girls in the rough sports of the palæstra. They distrust and exclude strangers, and make no effort to adorn their capital with art or architecture.

*The Athenians* adore art, beauty, and intellect. Versatile and brilliant, they are fond of novelties and eager for discussions. Law courts abound, and the masses imbibe an education in the theatre, along the busy streets, and on the Pnyx. In their democratic city, filled with magnificent temples, statues, and colonnades, wit and talent are the keys that unlock the doors of every saloon. Athens becomes the center of the world's history in all that pertains to the fine arts. Poetry and philosophy flourish alike in her classic atmosphere, and all the provinces feel the pulse of her artistic heart.

*Grecian art and literature* furnish models for all time. Infant Greece produces Homer and Hesiod, the patriarchs of epic poetry. Coming down the centuries she brings out in song, and hymn, and ode, Sappho, Simonides, and Pindar; in tragedy, *Aeschylus*, Sophocles, and Euripedes; in comedy, Aristophanes and Menander; in history, Herodotus, Thucydides, and Xenophon; in oratory, Pericles and Demosthenes; in philosophy, Thales, Pythagoras, Socrates, Plato, and Aristotle; in painting, Apelles; in sculpture, Phidias, Praxiteles, and Lysippus.

*Greek mythology* invests every stream, grove, and mountain with gods and goddesses, nymphs, and naiads. The beloved deities are worshipped with songs and dances, dramas and festivals, spirited contests and gorgeous processions. The Four Great National Games unite all Greece in a sacred bond. The Feasts of Dionysos give birth to the drama. The Four Great Schools of Philosophy flourish and decay, leaving their impress upon the generations to come. Finally, Grecian civilization is transported to the Tiber, and becomes blended with the national peculiarities of the conquering Romans.

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### CHRONOLOGICAL TABLE.

	B. C.		B. C.
Taking of Troy.....	1184	Conquest of Samos.....	440
Æolian Migration.....	1124	War respecting Epidamnus.....	435
Dorian Migration.....	1104	Corcyraean War.....	434
Emigration of Ionians to Asia Minor	1044	Peloponnesian War begins.....	431
Commencement of Olympiads.....	776	Plague at Athens; Death of Pericles	430
First Messenian War.....	743	Revolt of Lesbos.....	428
End of First Messenian War.....	724	Destruction of Platæa.....	427
Second Messenian War.....	685	Capture of Cythera.....	424
Tyrtæus sent by the Athenians to Sparta.....	683	Peace of Nicias.....	421
Conquest of Messenia.....	668	Battle of Mantinea.....	418
Legislation of Draco.....	624	Athenian Expedition to Sicily.....	415
Conspiracy of Cylon.....	612	Conclusion of Sicilian War.....	413
Commencement of First Sacred War	594	Return of Alcibiades.....	408
Legislation of Solon.....	594	Battle of Arginusæ.....	406
Council of Four Hundred.....	594	Battle of Ægos-potami.....	405
Pisistratus, Tyrant at Athens.....	560	Government of the Thirty Tyrants.....	404
Death of Solon.....	559	Retreat of the Ten Thousand.....	400
Death of Pisistratus.....	527	Expedition into Asia.....	395
Accession of Darius .....	521	Conon rebuilds the Walls of Athens	393
Death of Harmodius and Aristogiton.....	514	Peace of Antalcidas.....	387
Tyranny of Hippias.....	514	Commencement of Olynthian Wars.	383
Expulsion of the Pisistratids.....	510	Beginning of Theban War .....	378
Return of Cleisthenes.....	508	Battle of Naxos.....	376
Spartan Invasion of Attica.....	508	Battle of Leuctra.....	371
Expedition Against Naxos.....	501	The Tearless Battle.....	367
Burning of Sardis.....	499	Battle of Mantinea.....	362
Death of Aristagoras.....	497	Accession of Philip of Macedon .....	359
Capture of Miletus .....	494	Commencement of Social War.....	357
Invasion of Mardonius.....	492	Birth of Alexander .....	356
Battle of Marathon.....	490	Sacred War begins.....	355
Accession of Xerxes.....	485	Destruction of Olynthus.....	347
Battle of Thermopylæ.....	480	Peace between Philip and the Athenians.....	346
Battle of Platæa and Mycale.....	479	Philip made Commander-in-Chief of the Amphictyonic Forces.....	338
Supremacy of Athens .....	477	Battle of Cheronea.....	338
Banishment and Death of Themistocles .....	471	Accession of Alexander the Great..	336
Battle of Eurymedon.....	465	Invasion of Asia.....	334
Third Messenian War.....	464	Battle of Issus.....	333
Law of Ephialtes .....	461	Lamian War.....	324
Ostracism of Cimon.....	459	Death of Alexander .....	323
Battle of Tanagra .....	457	Death of Cleomenes; End of Lodian War.....	322
Recall of Cimon. ....	453	Perdiccas invades Egypt.....	321
Thirty Years' Truce.....	445	Athens surrenders to Cassander....	318

	B. C.		B. C.
Death of Phocion.....	317	Battle of Chios.....	201
Division of the Empire of Alexander.....	311	Philip lays siege to Athens.....	200
Battle of Ipsus.....	301	Battle of Cynocephalæ.....	197
Death of Cassander.....	297	Defeat and death of Nabis.....	192
Accession of Demetrius.....	294	Death of Philopœmen.....	182
Demetrius dethroned by Pyrrhus.....	287	Death of Philip.....	179
Defeat of the Gauls at Delphi.....	279	War with Persia.....	171
Death of Pyrrhus.....	272	Battle of Pydna.....	168
Antigonus besieges Athens.....	262	Taking of Corinth by Mummius....	146
Aratus elected General of the Achæans.....	251	Reduction of Greece to a Roman Province.....	145
Aratus expels the Macedonian garrison from Corinth.....	243	Reduction of Macedonia to a Roman Province.....	142
Accession of Cleomenes.....	236		
The Macedonian garrison evacuates Athens.....	229	A. D.	
Battle of Sellasia.....	221	Conquest of the Eastern Empire by the Turks.....	1453
Philip defeated by Lævinus .....	214	Battle of Navarino.....	1827
Philopœmen made General of the Achæans.....	208	Greece erected into a Monarchy....	1828
		Abdication of Otho.....	1803
		Accession of George.....	1865

NOTE.—The following Rule may be useful for reducing dates in Grecian history from years b. c. to Olympiads:—

Subtract the year b. c. from 776, divide the remainder by 4, and add 1 to the quotient, and 1 to the remainder.

EXAMPLE.—The date of the battle of Salamis is b. c. 480;

Thus,      776  
              480

Consequently, the date in Olympiads is 75.1; or, as it is more generally written, Ol. LXXV. 1.

4) 296  
    74  
    1.1  
—  
75.1



BAS-RELIEF OF THE NINE MUSES.



## READINGS IN GREEK HISTORY.

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**Unity of Greece.**—The subdivision of Greece into a vast number of small states, united by no common political bond, and constantly at war with one another, did not prevent the formation and maintenance of a certain general Pan-Hellenic feeling—a consciousness of unity, a friendliness, and a readiness to make common cause against a foreign enemy. At the root of this feeling lay a conviction of identity of race. It was further fostered by the possession of a common language and a common literature ; of similar habits and ideas ; and of a common religion, of rites, temples, and festivals, which were equally open to all.—RAWLINSON.

**Argos.**—The first state which attained to political importance in Greece after the Dorian invasion, was Argos. From Argos, according to the tradition, went forth the Dorian colonists, who formed settlements in Epidaurus, Troezen, Phlius, Sicyon, and Corinth ; while from some of these places a further extension of Doric power was made, as from Epidaurus, which colonized Ægina and Epidaurus Limera, and from Corinth, which colonized Megara. Argos, the prolific mother of so many children, stood to most of them in the relation of protectress, and almost of mistress. Her dominion reached, on the one hand, to the isthmus ; on the other, to Cape Malea and the island Cythera. For three or four centuries, from the Dorian conquest to the death of Pheidon (about b. c. 744), she was the leading

power of the Peloponnese, a fact which she never forgot, and which had an important influence on her later history. After the death of Pheidon, Argos declined in power; the ties uniting the confederacy became relaxed; the government returned to its previous form; and the history of the state is almost a blank. No doubt the development of Spartan power was the main cause of this decline; but it may be attributed also, in part, to the lack of eminent men, and in part to the injudicious severity with which Argos treated her perioecic cities and her confederates.—RAWLINS.

**Lycurgus.**—The constitution of Sparta is generally ascribed to Lycurgus, who is believed either to have devised it, or at least to have introduced it among his countrymen. But if we look to the nature of the Spartan institutions, and compare them with those of the other Doric states, it becomes highly probable that they cannot have been the work of one particular mind, but that the ground-work at least was common to all the Dorians, so that Lycurgus, if he ever existed, cannot have done much more than systematize and supplement that which he already found in operation. The mythical character of the history of this renowned law-giver is further confirmed by the different statements about his descent and the time when he flourished; for while some regard him as a contemporary of the Heracleid conquerors, others place him more than two hundred years later, that is, about B. C. 884. Sparta was governed by two kings descended from Aristodemus, whose two sons, Eurysthenes and Procles, ruled the kingdom in common, and Lycurgus was generally believed to have been connected with one of these royal houses. By an act of justice and generosity he secured the succession to a posthumous son of his brother,

and as this involved him in unpleasantries with the infant's mother, who wished to marry him, he left his country and spent the best part of his life in foreign lands, though his countrymen often invited him to return. He is said to have gathered information in the most distant countries, and on his return he found Lacedæmon in a state of anarchy and political dissolution. The need of reform was generally felt, and having secured the favor of a large body of the leading men at Sparta, and been declared by the Delphic oracle to be wiser than ordinary mortals, he successively procured the enactment of a series of ordinances, by which the civil and military constitution of the state, the distribution of property, the education of the citizens, and the regulation of their daily life and intercourse, were fixed as on a sacred and immutable basis. Having accomplished his great work in spite of violent opposition, he went to Delphi, first binding his fellow-citizens by a solemn oath to make no change in his laws till his return. The lawgiver himself, however, never returned, and an oracle was transmitted to Sparta declaring that she should flourish as long as she observed his laws. When, where, and how he died was never known, but the Spartans honored him as a god, with a temple and annual sacrifices.

This story about the famous Spartan lawgiver was believed by nearly all the ancients, and one fact seems to be clear from their concurrent testimony, that the legislation which is described as the work of Lycurgus, delivered Sparta from anarchy and the evils of misrule, and that it formed the commencement of a long period of tranquillity and order.—SCHMITZ.

**Olympic Games.**—The most important of the public festivals was that which was solemnized every fifth year on

the banks of the Alpheus, in the territory of Elis ; it lasted four days, and from Olympia, the scene of its celebration, derived the name of the Olympic contest or games, and the period itself which intervened between its returns was called an Olympiad. The origin of this institution is involved in obscurity, partly by the lapse of time and partly by the ambition of the Eleans to exaggerate its antiquity and sanctity. The immediate object of the meeting was the exhibition of various trials of strength and skill, which, from time to time, were multiplied so as to include almost every mode of displaying bodily activity. They included races on foot and with horses and chariots ; contests in leaping, throwing, wrestling, and boxing ; and some in which several of these exercises were combined, but no combats with any kind of weapon. The equestrian contests, particularly that of the four-horsed chariots, were, by their nature, confined to the wealthy ; and princes and nobles vied with each other in such demonstrations of their opulence. But the greater part were open to the poorest Greek, and were not, on that account, the lower in public estimation. One of the most celebrated pugilists, Glaucus of Carystus, had first given proof of his uncommon strength while he was following the plough ; but the most illustrious family in Rhodes, those Diagorids, who boasted of the blood of Aristomenes, gloried in having produced many successful competitors for the like prize. No accidents of birth or station could affect the inherent dignity of contests in which the most renowned of the heroes had excelled and delighted. In one respect, those of the later period were more honorable than those of the heroic ages. In the games described by Homer valuable prizes were proposed, and this practice was once universal ; but after the seventh Olympiad, a simple garland of leaves of the wild olive was substituted at Olympia as the only

meed of victory. The mainspring of emulation was undoubtedly the celebrity of the festival, and the presence of so vast a multitude of spectators, who were soon to spread the fame of the successful athletes to the extremity of the Grecian world. But other honors and advantages were annexed to this triumph by the pride or policy of particular states. Even the most powerful city regarded an Olympic victory, gained by one of its citizens, as reflecting additional lustre on its name; and the victor was sometimes solicited to let himself be proclaimed as the citizen of a town not his own. At Athens, by the law of Solon, a citizen who had gained an Olympic prize was rewarded with five hundred drachmas and with the right to a place at the table of the magistrates in the prytaneum; at Sparta he was honored with a conspicuous post on the field of battle. The *Altis*, as the ground consecrated to the games was called at Olympia, was adorned with numberless statues of the victors, erected, with the permission of the Eleans, by themselves or their families, or at the expense of their fellow-citizens. It was also usual to celebrate the joyful event, both at Olympia and at the victor's home, by a triumphal procession, in which his praises were sung, and were commonly associated with the glory of his ancestors and his country. The most eminent poets willingly lent their aid on such occasions, especially to the rich and great. And thus it happened that sports, not essentially different from those of our village-greens, gave birth to masterpieces of sculpture, and called forth the sublimest strains of the lyric muse.—THIRWALL.

**Wars of Messenia.**—The legislation of Lycurgus secured to Sparta a well-regulated government and discipline, and when about one hundred years later the whole of Laconia was finally subdued, the Spartans might have enjoyed a

period of repose and tranquillity. But their warlike spirit, and the love of conquest fostered by so many years of warfare with the ancient Achæans, led them into a war with Argos for the possession of the eastern coast of Laconia, which belonged to Argos, but was finally conquered by the Spartans.

A more important country which excited their jealousy and covetousness was *Messenia*, on the west of Laconia, which was far more fertile and productive than their own. A pretext for war was easily found. Frequent acts of hostility had been committed on both sides of the frontier, and a private wrong done by a Spartan to a Messenian led to the outbreak of a war between the two countries, which lasted from b. c. 743 to 724. The Spartans bound themselves by an oath not to lay down their arms until they had made themselves masters of the country; and, invading it, they massacred the defenceless inhabitants and established themselves in the town of Amphia, in the north-east of Messenia. The account we have of this war is full of poetical lays and popular traditions. But it seems certain that for several years the Spartans, sallying forth from Amphia, ravaged the country far and wide. The Messenians, who suffered severely, fortified themselves on Mount Ithome, and an oracle promised them the victory if they sacrificed a pure virgin to the infernal gods. Aristodemus, a noble Messenian, accordingly offered his daughter as a victim, and when the Spartans learned that the command of the oracle had been complied with, they were discouraged, and for a time stopped the war against their neighbors. After some years the Spartan king, Theopompus, again led an army into Messenia and fought a great battle, in which the Messenian king was killed. He was succeeded by the patriotic Aristodemus, who was extremely popular, governed his kingdom

wisely, and entered into an alliance with the Arcadians. The war was continued by ravaging inroads, especially at the harvest time, when the Spartans destroyed the crops of the Messenians, and thus tried to reduce them by famine. At last, in the fifth year of the reign of Aristodemus, a pitched battle was fought at the foot of Mount Ithome, in which the Spartans suffered a great defeat. But in the end the Messenians lost heart in consequence of unfavorable oracles and several successful undertakings of the Spartans, and Aristodemus, in despair, put an end to his life. This untoward event deprived the Messenians of all hope, but not of their courage, and once more they made a vigorous sally from Mount Ithome. But when their brave leaders had fallen the people fled from their fortress, leaving their lands in the possession of the conquerors, and the war was at an end.

The accounts of the second Messenian war are even more mixed up with fables and poetical tales than the first, though the war itself is beyond all doubt. Aristomenes, a noble Messenian of great valor, is said to have rallied his countrymen, and to have fought a great battle before assistance could come from Sparta; but the victory was not decisive, though the Spartans were terror-struck by the unexpected insurrection. The Messenians wished to make Aristomenes their king, but he refused the crown, and one night is said, with extraordinary daring, to have entered the city of Sparta, and to have dedicated a trophy in the temple of Athens. When the Spartans consulted the oracle of Delphi, the answer was, that they should seek an Athenian counsellor, and the Athenians sent them the warlike poet Tyrtæus to assist them in the war. The spirit of the Messenians was kept up by their exiled countrymen and by the soothsayer Theocles. In a great battle near Stenyclaros, the Spartans were

completely routed, and for a time Messenia was freed from her enemies. Afterward Aristomenes even carried the war into Laconia, and ravaged towns and villages until his progress was stopped by a wound. Some years later the Spartans gained a victory through the treachery of the Arcadians. Aristomenes then fortified himself on Mount Ira, where he was besieged by the enemy, who laid waste the surrounding country, though not without being perpetually harassed by the sallies of the Messenians. Aristomenes even made nocturnal expeditions into Laconia, and after some successful enterprises of this kind, he at last fell with his companions into the hands of the Spartans, who treated them like vile malefactors, and threw them into a deep pit called the Ceadas. But the life of Aristomenes was saved in a marvellous manner. He rejoined his men at Ira, and after many adventures and successes, he somehow or other incurred the anger of the gods. Ira had been besieged for eleven years, and was at last delivered by treachery into the hands of the besiegers. Aristomenes, with a few followers, had forced his way through the besiegers and escaped into Arcadia, whence afterwards he invaded Laconia, and was killed, sword in hand. After this war all the Messenians remaining in the country were reduced to the condition of Helots ; the rest emigrated, and some of them sailed to Rhegium in Southern Italy, and there made themselves masters of the town of Zancle on the opposite coast of Sicily, which was henceforth called Messana (the modern Messina).—SCHMITZ.

**Cypselus and Periander.**—According to Herodotos, the Bacchiad oligarchs of Corinth had been warned by the Delphian priestess to be on their guard against the lion which should be born of an eagle among the rocks (Petrai) ; and

when Eetion, one of the Lapithæ, sent to Delphi to learn the fortunes of the child of his wife Labda, the lame daughter of the Bacchiad Amphion, the answer that he would be the bane of the Corinthian oligarchs determined the latter to slay the babe as soon as it should be born. Ten of them accordingly went to the house of Eetion in the demos of Petrai (the rocks among which the lion should be born), and there received the child from the unsuspecting Labda. But the man who took him from his mother's hands, unnerved by a smile of the babe, handed him on to the next man, and this man to the third, until, when all had in turn taken him, the tenth restored him to Labda, who, pausing to listen at the door, had heard them chiding each other for their faint-heartedness, until they agreed to enter the house together and slay the child. Before they went in the mother had had time to place him in a chest; and the murderers, thus foiled, went back and informed the Bacchiads that they had done the work for which they had been sent. The child grew up, and, as having been saved from his pursuers in the coffers, was called Cypselus. Having reached manhood, he became tyrant of Corinth, and verified the predictions of the Delphian priestess. Many of the Corinthians, we are told, he drove into exile, many more he deprived of all their goods, and a larger number still he put to death. Writing at least two centuries later, Aristotle places Cypselus in the ranks of those tyrants who rose to power by courting the favor of the people, and ascribes to him so firm a hold on their affections that he never needed, nor used, the protection of a body-guard. The two traditions, if they be such, exclude each other.

But, strange as may be the inconsistencies of these Cypselid legends, the stories told of his son Periander are far more astonishing. He is a model tyrant, chastising with scorpions

where his father had scourged with whips, and taking lessons in his art from Thrasybulus, tyrant of Miletus. This despot, we are told, on receiving from Periander a request for counsel in the general management of his affairs, gave no verbal answer to his messenger, but going into a cornfield, cut off and threw away the tallest and richest of the ears of corn. Periander thus knew that he should deal with the first men of his city as his friend had dealt with the ears of corn, and the mildness of his previous rule was followed by a savage and merciless oppression. Whatever the father had spared now fell by the hand of his blood-thirsty son, who in one day stripped of their raiment all the women of Corinth, whether free or enslaved, and burned the dresses, that their ghosts might clothe the shivering phantom of his beautiful wife Melissa, the daughter of Procles, tyrant of Epidauros. Melissa had been murdered by her husband; and on hearing of the crime, Procles sent for her two sons, and having kept them for some time, bid them, at parting, remember who it was that had slain their mother. On the elder son the words made no impression ; in the younger they awakened a feeling of ineradicable hatred for his father, whom he treated with silent contempt. The patience of Periander was at last exhausted, and the young man was driven from his home, a heavy penalty, to be paid to Apollo, being denounced on all who might speak to him or give him food or shelter. Undismayed, Lycophron lived as best he might in the porticoes, where his father came to see him when he was half starved. Contrasting his present misery with the luxury which he had forfeited, Periander prayed him to return home. The only answer of the young man was, that his father was debtor to Apollo for the penalty denounced on any who might speak to him. Wearyed out with his obstinacy, the tyrant sent his son to Corcyra, and then, marching to Epidauros,

made Procles a prisoner. But still yearning for his younger son, he sent his sister, who, in a speech garnished with a profusion of proverbs worthy of Sancho Panza, besought him to return to Corinth. The answer was that he would never look on its walls so long as his father was there; and Periander, in his despair, proposed that he should go to Corcyra, while his son took his place as despot at Corinth. So great, however, was the dread or the hatred of Periander, that, on hearing of the proposed arrangement, the Corcyraeans at once put Lycophron to death. We need only to note further that this rigid ruler or blood-thirsty murderer is in other legends ranked among the Seven Wise Men of Hellas, and that from this point of view he is represented as compelling his subjects to support themselves by honest industry, and to make a report of their means of livelihood.—Cox.

**Laws of Draco.**—The government of the Eupatrids (Athenian nobles), like most of the early oligarchies, seems to have been oppressive. In the absence of written laws, the archons possessed an arbitrary power, of which they probably availed themselves to the benefit of their friends and their order, and to the injury of the general body of citizens. The consequence was great discontent, which at length became so serious that Draco was appointed in 624 b. c. to draw up a written code of laws. He did not change the political constitution of Athens, and the most remarkable characteristic of his laws was their extreme severity. He affixed the penalty of death to all crimes alike,—to petty thefts, for instance, as well as to sacrilege and murder. Hence they were said to have been written, not in ink, but in blood; and we are told that he justified this extreme harshness by saying that small offences deserved death, and he knew no severer punishment for great ones. This severity must be attributed rather to the

spirit of the times, than to any peculiar harshness in Draco himself; for he probably did little more than reduce to writing the ordinances which had previously regulated his brother Eupatrids in their decision of cases. His laws would of course appear excessively severe to a later age, long accustomed to a milder system of jurisprudence; but there is reason for believing that their severity has been somewhat exaggerated. In one instance, indeed, Draco softened the ancient rigor of the law. Before his time all homicides were tried by the senate of the Areopagus, and if found guilty, were condemned to suffer the full penalty of the law,—either death, or perpetual banishment with confiscation of property. The senate had no power to take account of any extenuating or justifying circumstances. Draco left to this ancient body the trial of all cases of wilful murder; but he appointed fifty-one new judges called *Ephetæ*, who were to try all cases of homicide in which accident or any other justification could be pleaded. His regulations with respect to homicide continued in use after his other ordinances had been repealed by Solon.

—SMITH.

**Conspiracy of Cylon.**—Cylon, an Athenian patrician—who superadded, to a great family position, the personal celebrity of a victory at Olympia, as runner in the double stadium—conceived the design of seizing the Acropolis and constituting himself despot. He obtained both encouragement and valuable aid from his father-in-law, Theagenes of Megara, who, by means of his popularity with the people, had already subverted the Megarian oligarchy, and become despot of his native city. Previous to so hazardous an attempt, however, Cylon consulted the Delphian oracle, and was advised by the god in reply, to take the opportunity of “the greatest festival of Zeus” for seizing the Acropolis,

Such expressions, in the natural interpretations put upon them by every Greek, designated the Olympic games in Peloponnesus. To Cylon, that interpretation came recommended by an apparent peculiar propriety. But Thucydides, not indifferent to the credit of any oracle, reminds his readers that no question was asked nor any express direction given, *where* the intended “greatest festival of Zeus” was to be sought—whether in Attica or elsewhere—and that the public festival of the Diasia, celebrated periodically and solemnly in the neighborhood of Athens, was also denominated the “greatest festival of Zeus Meilchius.” Probably no such exegetical scruples presented themselves to any one, until after the miserable failure of the conspiracy; least of all to Cylon himself, who, at the recurrence of the next ensuing Olympic games, put himself at the head of a force, partly furnished by Theagenes, partly composed of his friends at home, and took sudden possession of the sacred rock of Athens. But the attempt excited general indignation among the Athenian people, who crowded in from the country to assist the archons and prytanes in putting it down. Cylon and his companions were blockaded in the Acropolis, where they soon found themselves in straits for want of water and provisions; and though many of the Athenians went back to their homes, a sufficient besieging force was left to reduce the conspirators to the last extremity. After Cylon himself had escaped by stealth, and several of his companions had died of hunger, the remainder, renouncing all hope of defence, sat down as suppliants at the altar. The archon Megacles, on regaining the citadel, found these suppliants on the point of expiring with hunger on the sacred ground, and to prevent such a pollution, engaged them to quit the spot by a promise of sparing their lives. No sooner, however, had they been removed into profane ground than

the promise was violated and they were put to death ; some even, who, seeing the fate with which they were menaced, contrived to throw themselves upon the altar of the Eumenides, near the Areopagus, received their death-wounds in spite of that inviolable protection.—GROTE.

**Legislation of Solon.**—The great misery of the common people was debt. The farmers had borrowed money at very high interest from the wealthy, giving their farms in pledge for the payment of the debt. At the boundaries of every farm so *mortgaged* pillars were set up as a witness, with the amount of the debt and the name of the lender cut upon them. The debt grew greater and greater every year from the heavy interest; the farmer lost all hope of ever being able to pay, and was now only like a laborer on the farm which had once been really his own. The debtor who had no farm and could not pay his debt was in still worse case, for he became the actual slave of his creditor, and might be sold. Thus the free farmers, the Geomori, were disappearing altogether. Some were sold altogether. Some were sold abroad as slaves, others were working at home as serfs, or struggling in miserable poverty. To save the state Solon was compelled to take very strong measures. He ordered that the common silver coins, called *drachmæ*, should be made of lighter weight, so that 100 new ones should be worth only 73 old ones, and that the new drachmæ should be accepted as if they were equal to the old ones in payment of debts. Thus, a man who owed 100 old drachmæ would pay it by 100 new drachmæ, which were worth only 73 old ones, and would really have his debt reduced by 27. Farmers who owed money to the state were freed from debt altogether, and made a fresh start. Many persons who had been sold abroad as slaves were brought back and set free; and

Solon ordered that henceforth no Athenian should be made the slave of another for debt.

Solon was also given authority to make a new constitution and new laws for the state. Till now the noble clans had been everything. It was Solon who first made Athens a state in which a man might take a part as citizen without belonging to one of these clans. The ancient Homeric assembly of all the people had perhaps never died out in Athens, but it had never gained any authority. Solon first made the assembly a real part of the state. He secured to it the *election of the archons*, the *right of passing laws*, and the *right of calling magistrates to account for what they had done while in office*. Every free-born native of Attica had a vote in the assembly, whether he belonged to one of the clans or not. But Solon did not intend that any one who chose should get up in the assembly and propose a law : he established a council of 400 to prepare the business that was to come before the assembly, and nothing was to be proposed in the assembly that had not been agreed to by the council. The councillors were to be elected yearly by the people.

Solon also made a new division of the citizens distinct from the old clan divisions. He divided all the natives of Attica into four classes, according to the amount of land which they possessed. To the richer classes he gave the greatest share in the government, but he also required them to pay heavier taxes, and to do more service for the state. Men of the first or richest class alone could hold the archonship ; and thus the rich Eupatridæ, who best understood government, would still be at the head of the state. The lowest class could not be members of the council or hold any office ; they had only their votes in the assembly. They paid no taxes ; and, when they were called out as soldiers, they had not to find themselves arms, whereas the first three

classes had to provide themselves with a full suit of armor, or to serve as cavalrymen on horses of their own. A constitution which, like Solon's, gives power in proportion to wealth, is called a *Timocracy*. Hitherto birth alone could give a man power in Athens; now any Athenian who possessed a good estate might hold the highest offices.—**FYFFE.**

**Last Days of Solon.—Pisistratus.**—Such in the main seems to have been the great work of Solon. Solon himself scarcely more than laid the foundations; and it is a common error to ascribe to him developments of the constitution belonging to a time later even than that of Clisthenes. The members of the fourth and by far the larger class of citizens could have no further influence on the conduct of affairs than by the check, probably not always very effectual, which they exercised by electing the archons and examining them at the end of the year.

Over the sequel of the career of Solon the mists of oral tradition have gathered thickly. His work as legislator was done; but there remained the fear that others might destroy it, or that he might be induced to impair it himself. He therefore bound the Athenians, we are told, by solemn oaths that for ten years, or as some say, for a hundred years, they would suffer no change to be made in his laws, and then, to make it impossible that this change should come from himself, he departed on the long pilgrimage which is associated with the names of other legislators as great as himself, though less historical. That he visited Egypt and Cyprus is proved by his own words; but the time of the visit is undetermined.

The return of Solon to Athens was not to be followed by new reforms for the benefit of his countrymen. The tide had turned. In the struggle which ensued, Solon, it is said,

foresaw that Pisistratus must be the conqueror; but he strove in vain to rouse the Athenians to combine against the tyranny with which they were threatened. Pisistratus, as the story goes, did him no harm; and the man who had done more than any who had gone before him to make his country free, died in peace, full of years, and with a fame which is the purer for the unselfishness which refused to employ for his own exaltation opportunities greater than any which fell to the lot even of Pisistratus himself.

The success of Pisistratus is of itself sufficient evidence of the slow growth of the democratic spirit at Athens. He appeared, we are told, as the champion of the Hyperakrians, or men of the hills, declaring that he had narrowly escaped from the hands of his enemies who had fallen upon him in the country. Pointing to the wounds, which he had inflicted on himself and his mules, as attesting the truth of his tale, he prayed the people to grant him a body-guard to protect him against the weapons of the rival factions; and the disguise was finally thrown off when, with their help, Pisistratus seized the Acropolis, and Megacles with the Alcmæonidæ, fled from the city. Whatever may be the value of these details, there is no reason to question the general statement of Herodotus that having thus made himself master of Athens, Pisistratus ruled wisely and well without introducing a single constitutional change.

But he owed his power to the divisions among the people, and a coalition of the Pediaian and Paralian factions—in other words, of the men belonging to the plains and the sea-coast—was at once followed by his expulsion. But this success served only to renew and whet the strife of these parties; and Megacles, the head of the Paralians, offered to restore the exiled tyrant on the condition that the latter should

marry the daughter of the Alcmæonid chief. The terms were accepted ; and to insure the favor and assent of the people, the conspirators, it is said, obtained the services of a tall and beautiful woman of the Paionian tribe, whom they placed in full armor on a chariot, and then made proclamation to the citizens that they should welcome Pisistratus, whom Athénê herself was bringing to her own Acropolis. Hastening to the scene, they saw a majestic woman, about six feet high, and, taking her at once to be the virgin goddess, gave her worship and received the despot.

But the reconciliation of Megacles with Lycurgus, the head of the so-called Pediaian faction, led to the second expulsion of the tyrant, who, it is said, spent the next ten years chiefly in Eretria, aiding Lygdamis to establish his despotism in Naxos, and in some way or other helping Thebes and other cities.

The story of this restoration implies a singular indifference on the part of the Athenians. The invader occupied Marathon without opposition ; and when, on his moving from that place, the Athenians advanced against him, they allowed him to fall upon them while some were dicing and others sleeping after their morning meal. The sons of the tyrant rode toward Athens, and telling the citizens what had happened, bade them go home. The order was placidly obeyed, and for the third time Pisistratus became master of the Acropolis. He died tyrant of Athens three and thirty years, it is said, after the time of his first usurpation.—Cox.

**Hippias and Hipparchus.**—The sons of Pisistratus, Hippias and Hipparchus, followed, we are told, the example of sobriety and moderation set by their father. But a personal wrong done by Hipparchus led, it is said, to a conspiracy by which Aristogiton and his friend Harmodius hoped

to overthrow their despotism. These men, with a few partisans, determined to await the greater Panathenaic festival, being sure that on seeing the blow struck the main body of the citizens would hasten to join them. When the day came, and the conspirators drew near to their work, they were astonished to see one of their number talking familiarly with Hippias, and then, supposing that their design was betrayed, determined at least the man who had injured them should die. They found Hipparchus near the temple of the daughters of Leos, and there they killed him. Aristogiton for the moment escaped; but Harmodius was slain on the spot by the guards of the murdered man. Tidings of the disaster were soon brought to Hippias, who was at the Cera-micus. With great presence of mind, he simply commanded the hoplites, who with shields and spears were to take part in the procession, to lay down their arms and go to a certain spot. The command was obeyed under the notion that their general had something to say to them; and the arms being seized by the mercenaries, all citizens found with daggers were set aside as sharing in the conspiracy.

The death of Hipparchus, and the circumstances which led to it, warned Hippias that yet more disasters might be in store for him, and that he would do well to provide betimes against the evil day. His thoughts turned to the Persian king, whose power, after the fall of the Lydian monarchy, had been extended to the shores of the Hellespont, and to whom the Athenian settlement at Sigeion had thus become tributary. In Sigeion, then, he thought that he might have a safe refuge, and in the Lampsacene despot he found a friend through whom he gained personal access to the Persian king.

While Hippias was thus guarding himself against possible disasters, the intrigues of the Alcmæonids were preparing

the way for the expulsion which he dreaded. The Amphictyonic Council had determined that the temple of Delphi, which had been accidentally burned, should be restored at the cost of three hundred talents—about one hundred and fifteen thousand pounds of our money—one-fourth portion of this to be contributed by the Delphians themselves. When at length the money was gathered together, the Alcmæonids who took the contract executed the work with greater sumptuousness than the contract specified, and thus won for themselves the gratitude of the Delphians, which was heightened by further gifts, bestowed on the condition that to all Spartans who might consult the oracle the answer should be returned by the Pythia, or priestess, “Athens must be set free.” Wearyed out by the repetition of this command, the Spartans sent an army which landed at Phaleron, only to be defeated by Hippias, who had been forewarned of their coming.

The attempt was, however, repeated on a larger scale under the Spartan king Cleomenes, who shut up Hippias within the Pelasgic wall. But he had no idea of a permanent blockade, and the besieged were well provided with food. A few days more would have seen the departure of the Spartan force, when an accident brought the matter to an issue. The children of Hippias were taken in the attempt to smuggle them out of the country. The tables were effectually turned, and for the recovery of his children Hippias agreed to leave Attica within five days. Thus, after the lapse of fifty years from the establishment of the first tyranny of Pisistratus, the last despot of his house be-took himself to the refuge which he had prepared on the banks of the Scamander; and a pillar on the Acropolis set forth, for the execration of future ages, the evil deeds of the dynasty and the names of all its members.—Cox.

**Battle of Marathon.**—The Persians crossed the Euripus, and landed on the plain of Marathon, twenty-two miles from Athens. The ruin of the Athenians was certain if they waited for their town to be besieged ; nothing but a victory in the field could save them from slaughter and captivity. They marched out, 9,000 heavy armed men under the command of the Polemarch and the ten Strategi, and encamped on the hills overlooking the plain of Marathon. The army of the Persians that had wrought such ruin upon Ionia—the army which no Greeks had ever resisted with success—lay below them on the plain between the mountains and the sea. Sparta had promised help, but delayed sending it, and the Athenians were alone in their desperate peril. At this moment the little army of the citizens of Platæa, only a thousand in all, who had lately had protection given them by the Athenians, came to share their fate. Such courage and resolution filled the Athenians with admiration, and were never forgotten. Still the whole number of the army was only 10,000 ; and five of the generals thought that they ought to wait till help came from Sparta. The leader of the other five was Miltiades, who, after escaping from the Persians, had been elected Strategus in Athens. Miltiades knew that there were traitors among the citizens, and feared that they would break up the army if fighting were delayed. Therefore, though the Persians were ten times as numerous, he urged immediate battle, and when the votes of the ten Strategi were equally divided, the Polemarch Callimachus gave his casting vote for battle. The generals gave up each his own day's command to Miltiades ; and Miltiades, when the right time had come, drew up the army in line for battle. After the generals had addressed their tribesman the battle signal was given, and the whole army, raising the battle-cry, charged down the hill upon the Per-

sians. In the struggle the centre of the Greek line was driven back, but the two ends carried everything before them, and turned and attacked the Persians in the center. The Persians gave way, and fled for refuge to their ships, or were driven into the marshes by the shore. Six thousand Persians and no more than one hundred and ninety-two Athenians fell in the battle. Either before or immediately after the battle a bright shield was seen raised on a mountain by Athenian traitors as a signal to the Persians that there were no troops in the city. Miltiades instantly marched back to Athens. Soon after he reached it the Persian fleet approached, expecting to find Athens without troops. But when they saw the men who had just fought at Marathon drawn up on the beach ready to fight them again, they sailed away, and the whole armament returned to Asia.

The battle of Marathon was glorious to Athens and Platæa ; and though the number of Greeks who fought and died in it was small, it is one of the most important battles in all history; for, had it not been won, Athens must have been captured by Persia ; and the rest of Greece would probably have submitted. Greece would have become a Persian province ; and the history of Europe, instead of being the history of free and progressing nations, might have been like the history of Asia,—a history of oppressors and their slaves.—FYFFE.

**Battle of Thermopylæ.**—Thermopylæ was a narrow pass, of twenty-five feet broad, between Thessaly and Phocis, defended by the remains of a wall, with gates to it, formerly built by the Phocians, to secure them against the incursions of their neighboring enemy. . . . . The command of this important pass was given to Leonidas, one of the kings of Sparta, who led thither a body of six thousand men. Of

these, three hundred were Spartans ; the rest consisting of Bœotians, Corinthians, Phocians, and Arcadians. Each of these had particular commanders of their own, but Leonidas had conduct of the whole.

Xerxes, in the meantime, approached with his numerous army, flushed with success and confident of victory. His camp exhibited all the marks of Eastern magnificence and Asiatic luxur<sup>y</sup>. He expected to meet no obstruction on his way to Greece ; he led on his forces, rather to terrify the enemy, than to fight them ; great, therefore, was his surprise, to find that a few desperate men were determined to dispute his passage. He, himself, took a view of their camp and entrenchments. The Lacedæmonians were, some of them, calmly amusing themselves with military exercises, others were combing their long hair. He inquired the reason of this conduct, and was informed that it was the Spartan manner of preparing themselves for battle. Still, however, entertaining some hopes of their flight, he waited four days to give them time to reflect on the greatness of their danger, but they still continued gay and unconcerned, as men who regarded death as the end of labor. He sent to them, to intimate that they should deliver up their arms. Leonidas, with truly Spartan contempt, desired him to come and take them. He offered, if they would lay down their arms, to receive them as friends, and to give them a country much larger and better than that for which they fought. No country, they replied, was worth acceptance, unless won by virtue ; and that, for their arms, they should want them, whether as his friends or enemies. Upon this, the monarch addressed himself to Demaratus, asking, if these desperate men could expect to outrun his horses ? Demaratus answered, that they would fight to the last, and not a man of them would survive his country's freedom. Some men were heard

to say, that the Persians were so numerous that their darts would darken the sun. Diances, a Spartan, replied, "Then we shall fight in the shade."

Xerxes, thus treated with contempt, at length ordered a body of Medes to advance; desiring such as had lost any of their relations at the battle of Marathon, to take their revenge. Accordingly, they began the onset, but were repulsed with great loss. The number of the assailants only served to increase their confusion; and it now began to appear, that Xerxes had many followers, but few soldiers.

These forces being routed by the Grecian troops, the Persian immortal band was brought up, consisting of ten thousand men. But these were as unsuccessful as the former. The charge was renewed the next day; Xerxes endeavoring to inspire his troops with the promises of reward, since he found they were dead to the sense of shame. But though their charge was violent, it was unsupported; and the Greeks, standing closely connected in a body, withstood the shock, and filled the way with Persian carcases.

During these unsuccessful assaults, Xerxes was a spectator, sitting upon his throne, placed upon an eminence, and directing the order of battle; impetuous in his pride and resentment, and now and then seen to leap from his seat, when he beheld his troops in confusion, or offering to give way.

Thus did the Greeks keep their ground for two days, and no power on earth seemed capable of removing them from their advantageous station. Xerxes, out of all hopes of being able to force a passage, appeared under the greatest consternation; but he was relieved from his embarrassment, by the appearance of Ephialtes, a Malian, who had deserted from the enemy, and undertook to show his troops a secret path that led through the defiles of the mountains, and through which

a body of forces might be conducted, to fall upon the Grecians in the rear.

He quickly, therefore, dispatched a body of twenty thousand men thither, who, marching all night, arrived, at the break of day, at the top of the mountain, and took possession of that advantageous post.

The Greeks were soon apprised of this misfortune ; and Leonidas, seeing that his post was no longer tenable, advised the troops of his allies to retire, and reserve themselves for better times, and the future safety of Greece. As for himself and his fellow-Spartans, they were obliged, by their laws, not to fly ; that he owed a life to his country, and that it was now his duty to fall in its defence.

Thus, having dismissed all but his three hundred Spartans, with some Thespians and Thebans, in all not a thousand men, he exhorted his followers, in the most cheerful manner, to prepare for death. “ Come, my fellow-soldiers,” says he, “ *let us dine cheerfully here, for to-night we shall sup with Pluto.*”—GOLDSMITH.

**Death of Leonidas.**—Xerxes delayed his attack till the middle of the day, when it was expected that the detachment sent across the mountain would arrive at the rear of the pass. But Leonidas and his comrades, only anxious to sell their lives as dearly as possible, did not wait to receive the attack of the Persians, but advanced into the open space in front of the pass, and charged the enemy with desperate valor. Numbers of the Persians were slain ; many were driven into the neighboring sea, and others were trampled to death by the vast host behind them. As long as the Greeks could maintain their ranks they repelled every attack ; but when their spears were broken, and they had only their swords left, the enemy began to press in between them. Leonidas was one

of the first that fell, and around his body the battle raged fiercer than ever. The Persians made the greatest efforts to obtain possession of it; but four times they were driven back by the Greeks with great slaughter. At length, thinned in numbers and exhausted by fatigue and wounds, this noble band retired within the pass and seated themselves on a hillock. Meanwhile, the Persian detachment which had been sent across the mountains, began to enter the pass from the south. The Spartan heroes were now surrounded on every side, overwhelmed with a shower of missiles, and killed to a man.

On the hillock, where the Greeks made their last stand, a marble lion was set up in honor of Leonidas. Another monument, erected near the spot, contained the memorable inscription :

“ Go, tell the Spartans, thou that passest by,  
That here obedient to their laws we lie.”

Cox.

**The Battle of Salamis.**—The day of the battle broke, the 20th of September, b. c. 480; it was a holy day for Athens, for in the evening commenced the day of Iacchus, on which the figure of the god was borne in a grand festive procession to Eleusis, and the torches burned brightly around the sacred bay. While Themistocles was encouraging his fellow-citizens for the decisive fight, there arrived from Ægina the vessels with the sacred figures of the Æacidae. An ardent desire for battle spread through the Greek ranks, and when they first came in view of the Persians, these, contrary to their expectation, beheld a naval armament ready for the fight, and heard the rocks of the island re-echo the sound of their trumpets and martial strains.

In the rear of the Persian fleet, on the projection of Mount Ægaleos, was erected the silver-footed throne of the Great King (Xerxes). There he sat in the midst of his troops, surrounded by councillors and scribes, near enough to overlook the waters, within the narrow limits of which hundreds of thousands were crowded together for battle, and ready to dispense on the spot rich rewards or the most fearful punishment. It was the Persians who, with great vehemence, made the first general attack. The Hellenes retreated upon Salamis, but in perfect order, the prows of their vessels remaining turned towards the enemy. Then they again slowly advanced, the Athenians and Æginetans in the van.

As in the Homeric battles, the fight began with single assaults; bold commanders dared to advance beyond the line, and drew the rest into the hand-to-hand contest. Thus the battle became general, and the advantages on the side of the Greeks manifested themselves more and more clearly. For the Barbarians, who entirely depended on their numbers, fought without any systematic plan or order, while the Hellenes, particularly the Æginetans and Athenians, held together in squadrons. The vessels of the Barbarians were floating houses filled with troops; the Greeks used their vessels themselves as a weapon of offence; with so elastic an impulse were they able to assault the foe. Their courage rose with every collision which sunk a hostile vessel, with every successive sweep which broke the oars of their adversaries. Towards noon the air and sea became disturbed, and the troubles of the enemy increased; drawn up in three lines their heavy vessels were unable to move freely, and those which had been damaged were unable to retreat so as to make room for others to advance. The fright of the Asiatics was heightened by their seeing inevitable death in

the waters before them; whereas the Greeks found more and more advantage in their agility in hand-to-hand fighting, in leaping and swimming, as the pressure of the throng increased. Ariabignes, the admiral and brother of the king, and other men of eminence, fell in the fight; the fleet lost its coherence, and the ships began, in order to escape from the universal destruction, to retreat in the direction of the Phalerus. But even in their retreat ruin awaited them in a new form. For while the Athenians pursued the fugitives, a squadron of the Æginetans was cruising outside, which attacked them in front and inflicted great damage upon them.

Under these circumstances there was no time to take on board the troops which had been landed on Psyttalea to close this outlet of the bay against the Greeks. Aristides availed himself of this opportunity to take an active part in the battle. He rapidly collected a band of armed citizens who were viewing the naval battle as spectators from Salamis, and with these landed on the island, whose low bushes and branches offered no protection to the crowded masses of the enemy, the whole of whom—a division of chosen Persians—fell by the swords of the Athenians. Two hours after sunset the moon rose to favor the last stage of the pursuit, and light up for the Greeks the battle-field of the bay of Salamis, abandoned by the Persians and densely covered with fragments of vessels and corpses. In gratitude the memorial festival of the victory was connected with that of the moon-goddess Artemis Munychia.—CURTIUS.

**Themistocles.**—In the description of Themistocles, which we have the advantage of finding briefly sketched by Thucydides, the circumstance most emphatically brought out is, his immense force of spontaneous invention and

apprehension, without any previous aid either from teaching or gradual practice. The might of unassisted nature was never so strikingly exhibited as in him. He conceived the complications of a present embarrassment, and divined the chances of a mysterious future with equal sagacity and equal quickness. The right expedient seemed to flash upon his mind extempore, even in the most perplexing contingencies, without the least necessity for premeditation. He was not less distinguished for daring and recourse in action; when engaged on any joint affairs his superior competence marked him out as the leader for others to follow, and no business, however foreign to his experience, ever took him by surprise or came wholly amiss to him. Such is the remarkable picture which Thucydides draws of a countryman whose death nearly coincided in time with his own birth. The untutored readiness and universality of Themistocles probably formed in his mind a contrast to the more elaborate discipline and careful preliminary study with which the statesmen of his own day—and Pericles especially, the greatest of them—approached the consideration and discussion of public affairs. Themistocles had received no teaching from philosophers, sophist, and rhetors, who were the instructors of well-born youth in the days of Thucydides, and whom Aristophanes, the contemporary of the latter, so unmercifully derides, treating such instruction as worse than nothing, and extolling in comparison with it the unlettered courage, with mere gymnastic accomplishments, of the victors at Marathon. There is no evidence in the mind of Thucydides of any such undue contempt towards his own age. The same terms of contrast are tacitly present to his mind, but he seems to treat the great capacity of Themistocles as the more a matter of wonder, since it sprung up without that preliminary cultivation which had gone to the making of Pericles.

The general character given by Plutarch, though many of his anecdotes are both trifling and apocryphal, is quite consistent with the brief sketch just cited from Thucydides. Themistocles had an unbounded passion, not merely for glory, insomuch that the laurels of Miltiades acquired at Marathon deprived him of rest, but also for display of every kind. He was eager to vie with men richer than himself in showy exhibition—one great source, though not the only source, of popularity at Athens; nor was he at all scrupulous in procuring the means of doing so. Besides being assiduous in attendance at the Ecclesia and the Dicastery, he knew most of the citizens by name, and was always ready with advice to them in their private affairs. Moreover he possessed all the tactics of an expert party-man in conciliating political friends and in defeating political enemies. And though he was in the early part of his life sincerely bent upon the upholding and aggrandizement of his country, and was on some most critical occasions of unspeakable value to it, yet on the whole his morality was as reckless as his intelligence was eminent. He will be found grossly corrupt in the exercise of power, and employing tortuous means, sometimes indeed for ends in themselves honorable and patriotic, but sometimes also merely for enriching himself. He ended a glorious life by years of deep disgrace, with the forfeiture of a Hellenic esteem and brotherhood—a rich man, an exile, a traitor, and a pensioner of the Great King, pledged to undo his own previous work of liberation accomplished at the victory of Salamis.—GROTE.

**Battle of Platæa** (B. C. 479).—Mardonius and his army passed the winter quietly in Thessaly, for the northern Greeks were still obedient to the Persians. When summer came he marched into Attica. The Athenians had come back to

their ruined homes after the battle of Salamis, and the city was partly rebuilt. They expected help from Sparta on the approach of Mardonius, but none came; and Athens was a second time abandoned and destroyed. At length the Spartans put forth all their strength. They summoned the land-forces of all the allies; and an army of 110,000 men marched against Mardonius, under Pausanias, the guardian of Leonidas' young son. (Sept. b. c. 479.) Mardonius had his headquarters in Thebes, and the Thebans, out of hatred to Athens, served zealously in the Persian army. Pausanias marched into Bœotia, and for ten days the armies faced one another near Platæa. On the eleventh day the Greeks could get no more water. The braver captains were impatient for battle; but Pausanias dared not attack the Persians where they stood, and gave orders at nightfall to fall back on a better position. The movement threw the Greek army into disorder, and its three divisions were widely separated from one another. The next morning Mardonius, seeing that the Greeks had retreated, ordered an attack. The Spartans and Tegeans fronted the main body of the Persian army; the Athenians were at some distance at their left; and the third division of the Greeks had retreated too far to take part in the battle. The Persians advanced to within bowshot, and fixing their wooden shields like a palisade in front of them, poured flights of arrows upon the Spartans. It was the custom of the Spartans before beginning a battle to offer sacrifice, and to wait for an omen, or sign from heaven, in the offering. Even now, as the arrows fell, Pausanias offered sacrifice. The omens were bad, and he dared not advance. The Spartans knelt behind their shields, but the arrows pierced them, and the bravest men died sorrowfully, lamenting not for death, but because they died without striking a blow for Sparta. In his distress Pausanias called on the god-

dess Hera: while he was still praying the Tegeans advanced, and instantly the omens changed. Then the Spartans threw themselves upon the enemy. The palisade went down, and the Asiatics, laying aside their bows, fought desperately with javelins and daggers. But they had no metal armor to defend them; and the Spartans, with their lances fixed and their shields touching one another, bore down everything before them. The Persians turned and fled to their fortified camp. The Spartans assaulted it, but they were unskilful in attacking fortifications, and the Persians kept them at bay till the Athenians came up victorious over the Thebans. Then the camp was stormed, and the miserable crowds who had been driven into it were cut to pieces. No victory was ever more complete: the Persian army was totally destroyed, and the invasion at an end. Out of the immense spoil a tenth was given to the gods. The prize of valor was adjudged to the Plataeans; they were charged with the duty of preserving the tombs of the slain; and Pausanius, by solemn oaths, declared their territory, in which the battle had been fought, to be sacred ground for ever.—FYFFE.

**Aristides.**—Of Aristides we possess unfortunately no description from the hand of Thucydides. Yet his character is so simple and consistent that we may safely accept the brief but unqualified encomium of Herodotus and Plato, expanded as it is in the biography of Plutarch and Cornelius Nepos, however little the details of the latter can be trusted. Aristides was inferior to Themistocles in resource, quickness, flexibility, and power of coping with difficulties, but incomparably superior to him, as well as to other rivals and contemporaries, in integrity, public as well as private; inaccessible to pecuniary temptations as well as to other seductive influences, and deserving as well as enjoying the highest

measure of personal confidence. He is described as the peculiar friend of Clisthenes, the first founder of the democracy—as pursuing a straight and single-handed course in political life, with no solicitude for party-ties, and with little care either to conciliate friends or to offend enemies—as unflinching in the exposure of corrupt practices, by whomsoever committed or upheld—as earning for himself the lofty surname of the Just, not less by his judicial decisions in the capacity of archon, than by his equity in private arbitrations and even his candor in political dispute—and as manifesting, throughout a long public life full of tempting opportunities, an uprightness without flaw and beyond all suspicion ; recognized equally by his bitter contemporary the poet Timocreon and by the allies of Athens upon whom he first assessed the tribute. Few of the leading men in any part of Greece were without some taint on their reputation, deserved or undeserved, in regard to pecuniary probity. But whoever became notoriously recognized as possessing this vital quality, acquired by means of it a firmer hold on the public esteem than even eminent talents could confer. Thucydides ranks conspicuous probity among the first of the many ascendant qualities possessed by Pericles ; while Nicias, equal to him in this respect, though immeasurably inferior in every other, owed to it a still larger proportion of that exaggerated confidence which the Athenian people continued so long to repose in him. The abilities of Aristides—though apparently adequate to every occasion in which he was engaged, and only inferior when we compare him with so remarkable a man as Themistocles—were put in the shade by this incorruptible probity, which procured for him, however, along with the general esteem, no inconsiderable amount of private enmity from jobbers whom he exposed, and even some jealousy from persons who heard it proclaimed with offensive ostentation,

We are told, that a rustic and unlettered citizen gave his ostracizing vote and expressed his dislike against Aristides, on the simple ground that he was tired of hearing him always called the Just. Now the purity of the most honorable man will not bear to be so boastfully talked of as if he were the only honorable man in the country. The less it is obtruded, the more deeply and cordially will it be felt, and the story just alluded to, whether true or false, illustrates that natural reaction of feeling produced by absurd encomiasts, or perhaps by insidious enemies under the mask of encomiasts, who trumpeted for Aristides as The Just man of Attica, so as to wound the legitimate dignity of every one else. Neither indiscreet friends nor artful enemies, however, could rob him of the lasting esteem of his countrymen, which he enjoyed, though with intervals of their displeasure, to the end of his life. He was ostracized during a part of the period between the battles of Marathon and Salamis at a time when the rivalry between him and Themistocles was so violent that both could not remain at Athens without peril, but the danger of Athens during the invasion of Xerxes brought him back before the ten years of exile were expired. His fortune, originally very moderate, was still farther diminished during the course of his life, so that he died very poor, and the state was obliged to lend aid to his children.—GROTE.

**Cimon. Wars. Death of Ephialtes.**—On the death of Aristides, Cimon became the undisputed leader of the conservative party at Athens. Cimon was generous, affable, magnificent; and, notwithstanding his political views, of exceedingly popular manners. He had inherited the military genius of his father, and was undoubtedly the greatest commander of his time. He employed the vast wealth acquired in his expeditions in adorning Athens and gratifying his

fellow-citizens. It has been already mentioned that he succeeded Aristides in the command of the allied fleet. His first exploits were the capture of Eion on the Strymon, and the reduction of the island of Scyros (b. c. 476). A few years afterwards we find the first symptoms of discontent among the members of the Confederacy of Delos. Naxos, one of the confederate islands, and the largest of the Cyclades, revolted in b. c. 466, probably from a feeling of the growing oppressiveness of the Athenian headship. It was immediately invested by the confederate fleet, reduced, and made tributary to Athens. This was another step towards dominion gained by the Athenians, whose pretensions were assisted by the imprudence of the allies. Many of the smaller states belonging to the confederacy, wearied with perpetual hostilities, commuted for a money payment the ships which they were bound to supply; and thus, by depriving themselves of a navy, lost the only means by which they could assert their independence.

The same year was marked by a memorable action against the Persians. Cimon, at the head of 200 Athenian triremes, and 100 furnished by the allies, proceeded to the coast of Asia Minor. The Persians had assembled a large fleet and army at the mouth of the River Eurymedon in Pamphylia. After speedily defeating the fleet, Cimon landed his men and marched against the Persian army, which was drawn up on the shore to protect the fleet. The land-force fought with bravery, but was at length put to the rout.

The island of Thasos was the next member of the confederacy against which the Athenians directed their arms. After a siege of more than two years that island surrendered, when its fortifications were razed, and it was condemned to pay tribute (b. c. 463).

The expedition to Thasos was attended with a circum-

stance which first gives token of the coming hostilities between Sparta and Athens. At an early period of the blockade the Thasians secretly applied to the Lacedæmonians to make a diversion in their favor by invading Attica; and though the Lacedæmonians were still ostensibly allied with Athens, they were base enough to comply with this request. Their treachery, however, was prevented by a terrible calamity which befell themselves. In the year B.C. 464 their capital was visited by an earthquake, which laid it in ruins and killed 20,000 of the citizens. But this was only part of the calamity. The earthquake was immediately followed by a revolt of the Helots, who were always ready to avail themselves of the weakness of their tyrants. Being joined by the Messenians, they fortified themselves in Mount Ithomé in Messenia. Hence this revolt is sometimes called the *Third Messenian War* (B.C. 464). After two or three years spent in a vain attempt to dislodge them from this position, the Lacedæmonians found themselves obliged to call in the assistance of their allies, and, among the rest, of the Athenians. It was with great difficulty that Cimon persuaded the Athenians to comply with this request; but he was at length dispatched to Laconia with a force of 4,000 hoplites. The aid of the Athenians had been requested by the Lacedæmonians on account of their acknowledged superiority in the art of attacking fortified places. As, however, Cimon did not succeed in dislodging the Helots from Ithomé, the Lacedæmonians, probably from a consciousness of their own treachery in the affair of Thasos, suspected that the Athenians were playing them false, and abruptly dismissed them, saying that they had no longer any occasion for their services. This rude dismissal gave great offence at Athens, and annihilated for a time the political influence of Cimon. The democratical party had from the first opposed the

expedition; and it afforded them a great triumph to be able to point to Cimon returning not only unsuccessful, but insulted. Pericles seized the occasion presented by the ill success of Cimon, both to ruin that leader and strike a fatal blow at the aristocratic party. Cimon was condemned by ostracism to a ten years' banishment. Party violence even went to the length of assassination. Ephialtes fell beneath the dagger of a Boeotian, hired by the conservative party to dispatch him. It was from this period that the long administration of Pericles may be said to have commenced.—SMITH.

**Pericles.**—Of Pericles it may be enough to say that, with the wisdom and foresight of Themistocles, he combined an integrity of character altogether beyond that of his great master. Moving amongst venal men, Pericles escaped even the imputation of corruption. Seeing clearly from the first that Themistocles had turned the energy of his countrymen in the right direction, he set himself to the task of carrying out his policy with unswerving zeal. Like Themistocles he saw that Athens must keep hold of the sea, and the Long Walls which he built made her practically a maritime city. Like him also he could see when bounds had been reached beyond which Athenian empire ought not to pass, and he enforced on himself and urged with all the strength of his eloquence on others, the principle that only at the peril of her existence could Athens commit herself to a career of distant conquests.

Under the guidance of this great statesman Athens reached her utmost glory; but although he could hold together a large empire and enforce that unity of action which was needed for its maintenance, it cannot be said that his mind grasped the idea of anything like national union in the sense

which those words bear for us. The judgment of the allies was not to be asked in any course of action on which Athens had resolved, and any unwillingness to take part in such action was treated as rebellion. Pericles had, indeed, his Panhellenic theories; but these theories were to be carried out rather by magnifying Athens than by treating the allies as if they were Athenians. Athens with him was to be the "School of Hellas," by uniting within her walls all that was greatest in science, all that was most brilliant in culture, all that was most magnificent in art. To prevent an enemy from occupying the large extent of ground enclosed between the two long walls already built, a third wall was carried from the city parallel to the western wall at a distance of 550 feet to the harbor of Mounychia. But the costliest works of Pericles were confined within a much narrower circuit. A new theater was built for the exhibition of plays during the Panathenaic festival; huge gates, called Propylæa, guarded the entrance to the summit of the rock on which art of every kind achieved its highest triumphs, while high above all towered the magnificent fabric of the Parthenon, the home of the virgin goddess, whose form, standing in front of the temple, might be seen by the mariner as he doubled the Cape of Sounion.—Cox.

**Education of an Athenian Citizen.**—There seems to be every reason to believe that, in general intelligence, the Athenian populace far surpassed the lower orders of any community that has ever existed. It must be considered that to be a citizen was to be a legislator, a soldier, a judge—one upon whose voice might depend the fate of the wealthiest tributary state, of the most eminent public man. The lowest offices, both of agriculture and of trade, were, in common, performed by slaves. The commonwealth sup-

plied its meanest members with the support of life, the opportunity of leisure, and the means of amusement. Books, indeed, were few, but they were excellent, and they were accurately known. Books, however, were the least part of the education of an Athenian citizen. Let us, for a moment, transport ourselves in thought to that glorious city. Let us imagine that we are entering its gates in the time of its power and glory. A crowd is assembled round a portico. All are gazing with delight at the entablature, for Phidias is putting up the frieze. We turn into another street; a rhapsodist is reciting there; men, women, children are thronging round him; the tears are running down their cheeks; their eyes are fixed; their very breath is still, for he is telling how Priam fell at the feet of Achilles and kissed those hands—the terrible, the murderous—which had slain so many of his sons. We enter the public place; there is a ring of youths, all leaning forward, with sparkling eyes and gestures of expectation. Socrates is pitted against the famous Atheist from Ionia, and has just brought him to a contradiction in terms. But we are interrupted. The herald is crying, “Room for the Prytanes.” The general assembly is to meet. The people are swarming in on every side. Proclamation is made, “Who wishes to speak?” There is a shout and a clapping of hands. Pericles is mounting the stand. Then for a play of Sophocles, and away to sup with Aspasia. I know of no modern university which has so excellent a system of education.—MACAULAY.

**Corinth and Corcyra.**—Epidamus, a colony of Corcyra, on the coast of Myricum, was distracted by internal feuds, during which the aristocratic party was expelled from the city. With the assistance of the neighboring barbarians the exiled nobles pressed the town closely. The Epidamnians

applied for succor to their mother city of Coreyra, and as the Corcyraeans did not listen to the request, the Epidamnians addressed themselves to Corinth, the mother city of Corcyra, which had likewise taken a part in the establishment of the colony of Epidamnus. Corinth gladly seized the occasion, because it afforded her an opportunity of curbing the spirit of Corcyra, which had become very powerful, and neglected the performance of the ordinary duties of a colony toward a mother city. A Corinthian army accordingly proceeded by land to Epidamnus, and the Corcyraeans, on being informed of this, went with a fleet to Epidamnus, demanding of its citizens to restore the exiles and to dismiss the Corinthian garrison. When this was refused, the Corcyraeans, joined by the exiles and others, blockaded Epidamnus by land and by sea. The Corinthians then sent out a large force to raise the siege of Epidamnus, and at the same time declared war against Coreyra. A naval engagement took place between the Corinthian and Corcyraean fleets near the mouth of the Ambracian gulf, in which the Corcyraeans gained a complete victory. On the same day, Epidamnus was obliged to surrender to the besiegers, who sold all its inhabitants as slaves, while the Corinthians were kept in captivity. This happened b. c. 434. After this defeat, the Corinthians made great efforts to protect their own colonies on the Ionian sea, and to strengthen themselves for the continuation of the war, while the Corcyraeans, on the other hand, applied for assistance to Athens. Corinth also sent envoys to Athens to counteract their influence. The Athenians took the affair into serious consideration, and were at first inclined to side with Corinth, but afterwards concluded a defensive alliance with Coreyra for the protection of their respective territories. But at the same time they did not declare war against Corinth. In accordance with this treaty

of alliance, Athens sent ten galleys to Corecyra, with orders not to engage in any contest unless Corecyra should be attacked. The Corinthian fleet of 150 ships soon after fell in, near Sybota, with that of the Corcyraeans, which consisted of 110, the Corcyraean land army being drawn up on the coast. In the ensuing sea-fight neither party gained a decisive victory. The ten Athenian galleys, however, seeing their allies hard pressed, took part in the contest. In the meantime twenty more ships had come from Athens, and when they, in conjunction with the Corcyraeans, again offered battle, the Corinthians withdrew, merely charging the Athenians with having violated the peace. These occurrences belong to the year 432 b. c., and are the first acts of open hostility between Athens and Corinth.—SCHMITZ.

**Death of Pericles.**—In the third year of the Peloponnesian war, Pericles was carried off by a lingering illness, which was, perhaps, connected with the epidemic, but seems not to have exhibited any of its violent symptoms. Possibly the pestilence only struck him by depriving him of his two legitimate sons, his sister, and many of his most valued relatives and friends. He seems to have died with philosophical composure. He allowed the women who attended him to hang a charm about his neck, but he showed it with quiet playfulness to a friend as a sign to what pass his disorder had brought him when he could submit to such trifling. When he was near his end, and apparently insensible, his friends, gathered round his bed, relieved their sorrow by recalling the remembrance of his military exploits and of the trophies which he had raised. He interrupted them, and observed that they had omitted the most glorious praise which he could claim: “Other generals had been as fortunate, but he had never caused an Athenian to put on

mourning." A singular ground of satisfaction, notwithstanding the caution which marked his military career, if he had been conscious of having involved his country in the bloodiest war it had ever waged. His death was a loss which Athens could not repair. Many were eager to step into his place, but there was no man able to fill it, and the fragments of his power were snatched up by unworthy hands. He died when the caution on which he valued himself was more than ever needed to guard Athens from fatal errors, and when the humanity which breathes through his dying boast might have saved her from her deepest disgrace.—THIRWALL.

**Alcibiades.**—To the possession of vast wealth this man added a readiness of wit, a fertility of invention, a power of complaisance, which invested his manner, when he wished to please, with a singular charm. Magnificent in his tastes, and reveling in the elegance of the most refined Athenian luxury, Alcibiades shrunk from no hardship in war, and faced danger with a bravery which was above cavil or question. He has been compared with Themistocles, but few comparisons could be more unjust. Professing no austere righteousness, Themistocles yet from first to last promoted the best interest of his country with unswerving steadiness, and carried out one uniform policy which laid the foundations of the Athenian empire, and continued to sustain its greatness. Alcibiades had no policy. Hating a demos in his heart, he was, nevertheless, as ready to destroy an oligarchy as to uproot a free constitution, and he was, therefore, justly dreaded by men of all political parties as one treading in the paths of the old Hellenic despots. To commit the people to his plans he could act or utter a lie with only a feeling of self-complacence at his own cleverness.

Utterly selfish and unscrupulous, Alcibiades, in company with scoundrels like Critias, sought the conversation of Socrates; but the society of this wonderful man only made him more dangerous, and if we are to believe the stories told of him, his youthful career was one unbroken course of gilded sensuality and of barbarous ruffianism, hidden by a veil of superficial refinement. Under any circumstances such a man must be infamous; but Alcibiades had opportunities of committing crime on a vast scale, and he availed himself of them to the utmost.—Cox.

**The Sicilian Expedition.**—Egesta and Selinus, two cities in western Sicily, became involved in a war. Selinus, aided by Syracuse, was pressing hard upon Egesta. The Egestæans sent envoys to invoke the aid of Athens. The envoys were supported by Alcibiades, who, it is said, had plans which extended even to the conquest of Carthage. Nicias and his adherents were opposed to any interference in the affairs of Sicily, and sought to knock the scheme on the head.

**Preparations for Invading Sicily.**—Nicias now rested his last hopes on the effect which he might produce by a statement of the preparations necessary for the intended expedition. He observed that they were going to invade an island which contained a number of great and independent cities, abundantly furnished with the means of defence, and among them none were more powerful and better provided with every kind of arms for naval and military warfare than the two which were the immediate objects of their hostility—Selinus and Syracuse. And neither were wanting in public or private opulence; great treasures were said to be accumulated in the temples of Selinus; and Syracuse drew

a revenue from her barbarian subjects. There were, in particular, two important points in which the Siceliots had an advantage over Athens—the corn they used was of their own growth, and they were strong in cavalry. It would not, therefore, be sufficient to send out a powerful fleet; it must be accomplished by a land force capable of withstanding the superiority of the enemy's horse, for they might find themselves unable to procure any cavalry in Sicily except such as the Egestæans could furnish. It must be remembered that the expedition in which they were about to embark was not like those which they were used to make to neighboring countries, where their armaments could receive supplies and reinforcements from home in a few days. They were going to a land so distant that in the winter season four months might elapse before despatches from the army could reach Athens. It was therefore necessary carefully to calculate its demands beforehand, and to provide for them amply. They would have need of a strong body of heavy-armed infantry; of archers and slingers in great numbers to face the enemy's cavalry; of a fleet which would keep undisputed command of the sea, and, as they might be detained on their passage by contrary winds, on points of the coasts where provisions were not to be purchased, they must load a sufficient number of vessels with corn, and press slaves into their service from the mills. Above all, they must not go empty-handed, trusting to the vaunted riches of Egesta, which would probably prove mere words. There could be no prospect of success, nor even of safety, unless their preparations were on such a scale as to give them a decided superiority over the enemy in every respect excepting the numbers of the heavy infantry. And they ought to make their calculations as if they were sending out a colony to found a city in the midst of a hostile population,

where, unless they obtained the upper hand on the first day of their landing, they could never gain a footing. With all these preparations, they would leave much to depend on the favors of fortune ; but what he had proposed could not be omitted without rashness. If, however, any one present was of a different opinion he was willing to resign his command to him.

The impression which this statement made on the assembly was just the opposite of that which Nicias intended. Instead of being discouraged by the magnitude of the preparations which he described, they thought that they had now the fullest warrant of success that his experience and judgment could give ; even the elder and more cautious of the citizens now began to share the confidence of the youthful and sanguine spirits who were attracted by the novelty of the enterprise and by the remoteness of its object, while the largest class reckoned, some upon a gainful service, and all upon a conquest which would yield an inexhaustible revenue. The few who still harbored any misgivings were ashamed to express them, and suffered themselves to be carried along by the current. Nicias was called upon distinctly to specify the amount of the force which he deemed necessary. He complied with reluctance, reserving, as he said, many particulars for a calmer deliberation with his colleagues ; but as far as he could form an estimate on so short a notice, he believed that he must not ask for less than a hundred galleys, together with transports, and 5,000 heavy infantry, with bowmen and slingers, and all other things needful in proportion. One of the warmest advocates of the expedition, named Demostratus, now came forward with a motion which, he said, would deprive Nicias of every pretext for hesitation and reserve, and on his proposals a decree was passed by which the generals were empowered to use their own discre-

tion, both as to the force of the armament and all the circumstances of the expedition.

The stir of preparation immediately began, both at Athens and in the ports and arsenals of the allies whose contingents were required, and the news spread rapidly through Greece. At Athens the public mind was entirely occupied by this one thought; all conversation turned upon this subject.

The young greedily listened to the descriptions with which the veterans who had already served in Sicily fed their curiosity; and in the palæstra they would interrupt their exercises to trace the form of the island in the sand, and to discuss its position with respect to Africa and Carthage. During this interval of anxious expectation the desire of looking into the future, always active among the Greeks, was unusually excited. It was a time which of itself called forth omens and prophecies, and the leaders of the contending parties at Athens seem not to have neglected the ordinary arts of working on the popular superstition. Nicias, who was himself in this respect quite on a level with the vulgar, had probably some influence among the Athenian priests, and they are said to have announced a great number of sinister auguries. An oracle directed the Athenians to fetch the priestess of Athens from Clazomenæ; it turned out that her name (Hesychia) signified *quiet*, and it was interpreted as a declaration that the gods forbade the expedition. News, too, was brought from Delphi of a portent which threatened the Athenian arms with some disaster. On the other hand, Alcibiades was not at a loss for expedients of a like nature to keep up the spirits of the people. He, too, had his friendly diviners, who, among their oracular treasures, found some ancient predictions, importing that the Athenians were to reap great renown from Sicily. An answer which he obtained from the temple of Ammon seemed more distinctly

to foretell the conquest of Syracuse, and one no less encouraging was brought from Dodona.—THIRWALL.

**Mutilation of the Hermæ.**—After between two and three months of active preparations, the expedition was almost ready to start, when an event happened which fatally poisoned the prevalent cheerfulness of the city. This was the mutilation of Hermæ, one of the most extraordinary events in all Grecian history.

The Hermæ, or half-statues of the god Hermes, were blocks of marble about the height of the human figure. The upper part was cut into a head, face, neck, and bust; the lower part was left as a quadrangular pillar, broad at the base, without arms, body, or legs. They were distributed in great numbers throughout Athens, and always in the most conspicuous situations, standing beside the outer doors of private houses as well as of temples; near the most frequented porticoes; at the intersection of crossways; in the public agora. They were thus present to the eye of every Athenian in all his acts of intercommunion, either for business or pleasure, with his fellow-citizens. The religious feeling of the Greeks considered the god to be planted or domiciliated where his statue stood, so that the companionship, sympathy, and guardianship of Hermes became associated with most of the manifestations of conjunct life at Athens, political, social, commercial, or gymnastic. Moreover, the quadrangular fashion of these statues, employed occasionally for other gods besides Hermes, was a most ancient relic handed down from the primitive rudeness of Pelasgian workmanship, and was popular in Arcadia as well as peculiarly frequent in Athens.

About the end of May, 415 b. c., in the course of one and the same night, all these Hermæ, one of the most peculiar

marks of the city, were mutilated by unknown hands. Their characteristic features were knocked off or levelled, so that nothing was left except a mass of stone with no resemblance to humanity or deity. All were thus dealt with in the same way, save and except very few; nay, Andocides affirms (and I incline to believe him) that there was but *one* which escaped unharmed.

Such was the mysterious incident which broke in upon the eager and bustling movement of Athens a few days before the Sicilian expedition was in condition for starting. In reference to that expedition, it was taken to heart as a most depressing omen. It would doubtless have been so interpreted had it been a mere undesigned accident happening to any venerated religious object, just as we are told that similar misgivings were occasioned by the occurrence, about this same time, of the melancholy festival of the Adonia, wherein the women loudly bewailed the untimely death of Adonis.

The mutilation of the Hermæ, however, was something much more ominous than the worst accident. It proclaimed itself as the deliberate act of organized conspirators, not inconsiderable in number, whose names and final purpose were indeed unknown, but who had begun by committing sacrilege of a character flagrant and unheard of. For intentional mutilation of a public and sacred statue, where the material afforded no temptation to plunder, is a case to which we know no parallel; much more, mutilation by wholesale—spread by one hand and in one night throughout an entire city. Though neither the parties concerned, nor their purposes, were ever more than partially made out, the concert and conspiracy itself is unquestionable.—GROTE.

**Fall of Athens.**—On the 18th of May, the day on

which the Athenians had been accustomed to celebrate the anniversary of the immortal victory of Salamis, the hostile armament took possession of their harbors, the combined army entered their gates. The walls and fortresses of the city of Minerva, which the generous magnanimity of its inhabitants, preferring the public safety to their own, had abandoned in defence of Greece to the fury of a barbarian invader, were ungratefully leveled to the ground by the implacable resentment of the Greeks, who executed their destructive purpose with all the eagerness of emulation, boasting, amidst the triumphs of martial music, that the demolition of Athens would be regarded in succeeding ages as the true era of Grecian freedom. Yet, after they had satisfied their vengeance, they seemed to regret its effects. The day was concluded with a magnificent festival, in which the recitation of the poets, formed as usual the principal ornament of the entertainment. Among other pieces was rehearsed the Electra of Euripides, and particularly that affecting chorus, "We come, O daughter of Agamemnon, to thy rustic and humble roof." The words were scarcely uttered when the whole assembly melted into tears, the forlorn condition of that young and virtuous princess, expelled the royal palace of her father, and inhabiting a miserable cottage, in want and wretchedness, recalling the dreadful vicissitudes of fortune which had befallen Athens, once mistress of the sea and sovereign of Greece, but deprived in one fatal hour of her ships, her walls, and her strength, and reduced from the pride of power and prosperity to misery, dependence, and servitude, without exerting one memorable effort to brighten the last moment of her destiny and to render her fall illustrious.—GILLIES.

**The Thirty Tyrants.**—Theramenes, Critias, and their

associates, wished to give a legitimate aspect to the power which they meant to usurp, and to overthrow the constitution in the name of the people. But they did not think it safe to trust to their own influence for the first step, and though Agis was still at hand he might not enter so cordially into their views, and did not possess so much weight as Lysander. When, therefore, a day had been fixed for an assembly to consider the question of reforming the constitution, Lysander was sent for to attend the discussion. Theramenes had undertaken the principal part in the management of the business. He proposed that the supreme power should, for the present, be lodged with thirty persons, who should be authorized to draw up a new code of laws, which, however, was to be conformable to the ancient institutions according to a model framed by Draconitides. The presence of Lysander and the neighborhood of the Peloponnesian troops, deterred the friends of liberty from coming forward to express their sentiments on this proposition. But its nature and tendency were sufficiently clear, and a murmur of disapprobation ran through the assembly. Theramenes treated it with contemptuous defiance, but Lysander silenced it by a graver argument. He bade the malcontents take notice that they were at his mercy, and were no longer protected by the treaty. The fortifications had not been demolished within the time prescribed, and, therefore, in strictness of right the treaty was void. Their lives were forfeited, and might be in jeopardy if they should neglect the proposition of Theramenes. It was adopted without further hesitation, and a list of the thirty, of whom ten were named by Theramenes, ten by the Athenian ephors, and ten were nominally left to the choice of the assembly, was received with equal unanimity. . . . As soon as this affair was dispatched, Lysander departed with his fleet

to Samos, and the Peloponnesian army evacuated Attica.—  
THIRWALL.

**Life of Socrates.**—Socrates had already reached an age of more than seventy years when three Athenian citizens, the leather-seller Anytus, the poet Meletus, and the rhetor Lycon, brought against him three charges ; the first, of rejecting the gods worshiped at Athens ; the second, of setting up new deities of his own ; the third, of corrupting the youth of the city.

As a citizen this illustrious man had lived a life, not merely blameless, but deserving the gratitude of his countrymen. He had behaved with credit at Potidæa and Delium ; he had firmly opposed the madness of the people whom Theramenes was hounding on to the murder of the generals after the battle of Arginusæ ; with the same composure he had gone quietly home when the thirty despots commissioned him, with four others, to arrest and bring before them the Salaminian Leon. Some said that as a young man he lived viciously ; but, although he admitted that the work of self-discipline was with him a severe struggle, there seems to be no ground for the imputation. The physical science of the age of Socrates rested almost wholly on assumptions and on theories which were virtually nothing more than guesses to account for the supposed nature of phenomena. It would have been strange, indeed, if some one had not, sooner or later, risen to protest against the multiplication of hypotheses for which it was impossible to adduce the evidence of fact. Such a thinker arose in Socrates, in whose mind the contradictory conclusions of the philosophers (or, as they were called, Sophists) caused a revulsion never to be overcome.

Turning, therefore, with disgust from their wranglings,

Socrates beheld before him, as he thought, a vast field in which the plow had scarcely turned a single furrow. If it was impossible for man to determine what were the constituents of the sun, it was surely not impossible for him to ascertain the conditions of his own life, the laws which he must obey, the nature of his relations to other men, and the character of human action. Starting with the assured conviction that the gods were everywhere present, he held it to be his duty to ascertain the boundaries which separated the province of human reason from that of the divine government of the world. Nor was he at any loss to find them. From the time of his boyhood he had heard an inward voice which, without telling him what he should do, warned him against any given action. This was styled by some of his disciples the Daimonion, or Dæmon, which, by revealing to him dangers to be avoided, made his way plain before his face ; but as he made no mystery of it in his own case, so it must at the least be noted that he nowhere explicitly speaks of it as a privilege peculiar to himself.

He was still a young man (how young we know not) when the sense of a divine mission, binding him to devote his whole life to the service of his fellows, broke upon his mind. Abandoning his occupation as a sculptor, and retaining, it would seem, no means of making an income, he made it his business to put all men to the test, so that the reality or the hollowness of their professions might, for their own higher good and happiness, be made known to themselves and to the world. In the discharge of this mission he might be seen at all times of the day in all places of public resort, seeking the conversation of all, and shunning none. The perfect frankness of the man, the ingenuous confession of his own ignorance, the earnestness which convinced his hearers that, if he exposed their shallowness, it was only in order

that they might work their way to the real treasures which awaited all disinterested seekers, could not fail to gather round him knots of listeners, of whom many became his disciples or, as he preferred to call them, his friends. The impression thus made led some to regard him as a man of whom the world had not yet seen the peer; and the resolution to ascertain the truth of this fact by a reference to the Delphian oracle was the natural consequence of this conviction.

The answer brought back by Chærephon from the shrine of Phœbos was that of all men Socrates was the wisest. In Socrates himself these words awakened no feeling of self-gratulation, but merely a desire to solve that which he felt sure must be a riddle or enigma. He was at once conscious of his own ignorance and convinced of the perfect veracity of the god. He betook himself, therefore, to a statesman of wide repute for his wisdom, but he soon satisfied himself that his supposed knowledge was a mere mask. When, however, he sought to convince the statesman of this fact, he found that he had only made him his enemy, and he returned home, assured that thus far the Delphian priestess was right. His own ignorance and that of the statesman were on a par; but he was conscious of it, and as eager to acknowledge it as the statesman was to deny it; and so far he was the wiser man. The experiment was tried on others (reluctantly and with pain and fear, because he saw the strength of the resentment which he roused), and always with the same result. Hence, when he asked himself whether he would exchange his own general consciousness of ignorance for the partial knowledge which sought to pass itself off as omniscience, he was constrained to answer the question in the negative, and so to admit that the Delphian priestess had spoken the truth to Chærephon.

The verdict of the Delphian god compelled him to take another course, if he wished to reconcile the truthfulness of the deity with his own ever-present and overpowering sense of ignorance. Henceforth he must question the greatest statesmen, the most famous poets, and the most illustrious philosophers of the city; and he proceeded to do so with a subtlety and pertinacity which invariably succeeded in showing either that the man interrogated knew not his own science or art, or that the knowledge of some one thing had led him to regard himself as knowing every thing. When, then, Socrates, not as a teacher, but simply as one aware of his own ignorance and anxious only to learn, addressed to statesmen and men of scientific reputation questions on the simplest elements of the subjections with which they professed to deal, and gradually drew from them the humiliating confession that even of these elements they had no real knowledge whatever, it was natural that the feelings of surprise and mortification should pass rapidly through the stage of resentment into that of abiding hatred.

But when we come to the trial in which the jealousies thus smouldering for five-and-twenty years burst into flame, we are constrained to admit that our knowledge is unfortunately scanty. In the Platonic *Apology*, Socrates is made to confess his total want of practice in speaking before a public assembly; in the Xenophontic treatise, he is described as telling his friend Hermogenes that, in obedience to the warning voice of the Daimonion, he had abandoned all thought of preparing any defence. Yet, if we are to believe Plato, he defended himself, not merely with astonishing readiness (for this from his consciousness of innocence and of general uprightness we might have looked for), but with the peculiar eloquence of which Plato was the unrivaled master; and, moreover, he spoke after a fashion which

assuredly seems to represent rather the thoughts of Plato writing many years later than those which would probably have passed through the mind of Socrates.—Cox.

**Death of Socrates.**—The sentence of death passed against him, by what majority we do not know; but Socrates neither altered his tone nor manifested any regret for the language by which he had himself seconded the purpose of his accusers. On the contrary, he told the Dicasts, in a short address prior to his departure for the prison, that he was satisfied both with his own conduct and with the result. The divine sign, he said, which was wont to restrain him, often on very small occasions, both in deeds and in words, had never manifested itself once to him throughout the whole day, neither when he came thither at first, nor at any one point throughout the whole discourse. The tacit acquiescence of this infallible monitor satisfied him not only that he had spoken rightly, but that the sentence passed was in reality no evil; that to die now was the best thing that could befall him. Either death was tantamount to a sound, perpetual and dreamless sleep, which, in his judgment, would be no loss, but rather a gain compared with the present life, or else, if the common myths were true, death would transfer him to a second life in Hades, where he would find all the heroes of the Trojan war and of the past generally, so as to pursue in conjunction with them the business of mutual cross-examination and debate on ethical progress and perfection.

There can be no doubt that the sentence really appeared to Socrates in this point of view, and to his friends also, after the event had happened—though doubtless not at the time when they were about to lose him. He took his line of defence advisedly and with full knowledge of the result.

It supplied him with the fittest of all opportunities for manifesting in an impressive manner both his personal ascendancy over human fears and weakness and the dignity of what he believed to be his divine mission. It took him away in his full grandeur and glory, like the setting of the tropical sun at a moment when senile decay might be looked upon as close at hand. He calculated that his defence and bearing on the trial would be the most emphatic lesson which he could possibly read to the youth of Athens ; more emphatic, probably, than the sum total of those lessons which his remaining life might suffice to give, if he shaped his defence otherwise.

Under ordinary circumstances, Socrates would have drunk the cup of hemlock in the prison on the day after his trial. But it so happened that the day of his sentence was immediately after that on which the sacred ship started on its yearly ceremonial pilgrimage from Athens to Delos for the festival of Apollo. Until the return of this vessel to Athens it was accounted unholy to put any person to death by public authority. Accordingly Socrates remained in prison—and, we are pained to read, actually with chains on his legs—during the interval that this ship was absent—thirty days altogether. His friends and companions had free access to him, passing nearly all their time with him in prison, and Crito had even arranged a scheme for procuring his escape by a bribe to the gaoler. This scheme was only prevented from taking effect by the decided refusal of Socrates to become a party in any breach of the law, a resolution which we should expect as a matter of course, after the line which he had taken in his defence. His days were spent in the prison in discourse respecting ethical and human subjects, which had formed the charm and occupation of his previous life ; it is to the last of these days that his conversation

with Simmias and Phædo on the immortality of the soul is referred in the Platonic dialogue called “*Phædo*.” Of that conversation the main topics and doctrines are Platonic rather than Socratic. But the picture which the dialogue presents of the temper and state of mind of Socrates during the last hours of his life is one of immortal beauty and interest, exhibiting his serene and even playful equanimity amid the uncontrollable emotions of his surrounding friends, the genuine unforced persuasion, governing both his words and his acts, of what he had pronounced before the Dicasts, that the sentence of death was no calamity to him, and the unabated maintenance of that earnest interest in the improvement of man and society which had for so many years formed both his paramount motive and his active occupation. The details of the last scene are given with minute fidelity, even down to the moment of his dissolution, and it is consoling to remark that the cup of hemlock (the means employed for executions by public order at Athens) produced its effect by steps far more exempt from suffering than any natural death which was likely to befall him. Those who have read what has been observed above respecting the strong religious persuasions of Socrates will not be surprised to hear that his last words, addressed to Crito immediately before he passed into a state of insensibility, were : “Crito, we owe a cock to Æsculapius; discharge the debt, and by no means omit it.”

Thus perished the “*parens philosophiæ*,” the first of Ethical philosophers, a man who opened to science both new matter, alike copious and valuable, and a new method, memorable not less for its originality and efficacy than for the profound philosophical basis on which it rests.—GROTE.

**The Expedition of Cyrus.**—Ever since the wars with

Greece, Persia had become weaker and weaker, and its history consists of a succession of revolts in Egypt and other provinces, of court intrigues and cruel punishments. Xerxes was murdered in b. c. 465 by Artabanus, who occupied the throne only for a period of seven months, and was succeeded by Artaxerxes I., surnamed Longimanus, from b. c. 465 to 425. His successors, Xerxes II., reigned only two months, and Sogdianus seven. The throne was then occupied by Darius II., surnamed Nothus, who died in b. c. 405, leaving behind him two sons, Cyrus and Artaxerxes, surnamed Memnon, who, being the elder, naturally succeeded his father on the throne. Cyrus had been appointed by his father governor of the maritime districts of Asia Minor, and having formed the plan of placing himself on the throne with the aid of his mother Parysatis, he had formed connections with Sparta, and enlisted in his service malcontents and exiles from all parts of Greece, for matters had now come to this, that Greeks lent their swords and arms for money even to the arch-enemy of their own country. Strengthened by such Greeks, and being plentifully provided with money, he undertook an expedition against his brother, who had already for some years occupied the throne; but only his most intimate friends knew the object of the expedition, Cyrus making the army believe that he was marching against the rebellious Pisidians. In the summer of b. c. 401 he set out from Sardis. At Thapsacus, on the Euphrates, the army was informed that they were marching against the King of Persia, and the reluctance of the soldiers was overcome only by increased pay and liberal promises.—SCHMITZ.

NOTE.—In the plains of Babylonia, at a place called Cunaxa, Cyrus encountered the army of the great king.

**Battle of Cunaxa.**—In a characteristic address, Cyrus exhorted the Greeks to take no heed of the multitude of their enemies ; they would find in them, he affirmed, nothing but numbers and noise, and if they could bring themselves to despise these they would soon find of what worthless stuff the natives were composed. The army then marched cautiously forward, in order of battle, along the left bank of the Euphrates. They soon came upon a huge trench, thirty feet broad and eighteen deep, which Artaxerxes had caused to be dug across the plain for a length of about forty-two English miles, reaching from the Euphrates to the wall of Media. Between it and the river was left only a narrow passage about twenty feet broad, yet Cyrus and his army found with surprise that this pass was left entirely unguarded. This circumstance inspired them with a contempt of the enemy, and induced them to proceed in careless array ; but on the next day but one after passing the trench, on arriving at a place called Cunaxa, they were surprised with the intelligence that Artaxerxes was approaching with all his forces. Cyrus immediately drew up his army in order of battle. The Greeks were posted on the right, while Cyrus himself, surrounded by a picked body-guard of 600 Persian cuirassiers, took up his station in the center. When the enemy was about half a mile distant, the Greeks charged them with the usual war-shout. The Persians did not await their onset, but turned and fled. Tissaphernes and his cavalry alone offered any resistance ; the remainder of the Persian left was routed without a blow. As Cyrus was contemplating the easy victory of the Greeks, his followers surrounded him, and already saluted him with the title of king. But the center and right of Artaxerxes still remained unbroken ; and that monarch, unaware of the defeat of his left wing, ordered the right to wheel and encompass the army of

Cyrus. No sooner did Cyrus perceive this movement than with his body-guard he impetuously charged the enemy's center, where Artaxerxes himself stood, surrounded with 6000 horse. The latter were routed and dispersed, and were followed so eagerly by the guards of Cyrus, that he was left almost alone with the select few called his "Table Companions." In this situation he caught sight of his brother Artaxerxes, whose person was revealed by the flight of his troops, when, maddened at once by rage and ambition, he shouted out, "I see the man!" and rushed at him with his handful of companions. Hurling his javelin at his brother, he wounded him in the breast, but was himself speedily overborne by superior numbers and slain on the spot.

Meanwhile, Clearchus had pursued the flying enemy upwards of three miles; but, hearing that the king's troops were victorious on the left and center, he retraced his steps, again routing the Persians, who endeavored to intercept him. When the Greeks regained their camp they found that it had been completely plundered, and were consequently obliged to go supperless to rest. It was not till the following day that they learned the death of Cyrus; tidings which converted their triumph into sorrow and dismay.—SMITH.

**The March to the Sea.**—[After the battle, through the treachery of Tissaphernes, the generals of the Greeks were entrapped and killed, the Persians expecting by this move to completely demoralize the main body of the troops.]

The Persians had thought that the power of the Greeks lay only in the generals. They were wholly mistaken. For the moment, indeed, there was universal depression. Scarcely a man in the army closed his eyes in sleep, and among these weary watchers whose thoughts were running on kinsfolk

and friends whom they dared not hope to see again, was the Athenian Xenophon. Having joined as a simple volunteer, he had no official rank ; but none the less the common peril pressed heavily on his heart. “ Why do I lie here ? ” he asked himself. “ The night is creeping on. The morning will bring the enemy, and defeat will be followed by tortures and death. Yet here all lie, as though it were a time for rest, and am I to wait until some officer comes forward to give counsel and to act ? ” Rising up hastily, and summoning the captains who had served under his friend Proxenos, Xenophon, with manly courage and good sense, told them that, on the whole, the present state of things was better than that which had preceded it. The treaty made with Tissaphernes had hampered and clogged them ; the treachery by which the Persians had broken the compact had at least left them free. For himself, he was willing, he added, either to follow or to lead. One voice only was raised against the general shout which summoned Xenophon to take the command, and that voice was justly disregarded. The others went throughout the army, summoning the officers who had not followed Clearchos into the snare. When these were gathered, midnight had already come. At the request of the Eleian Hieronymos, Xenophon again addressed them.

He told his colleagues that if they had behaved as brave men while they were seeking to place Cyrus on the Persian throne, their duty was increased tenfold now that the safety of the whole army was at stake. They must show the Persians, not only that they mean to go home, but that they are fully able to carry out their purpose. Time pressed ; they must hasten away. To do so with the greatest chance of success, they must have as few incumbrances as possible. The wagons and all superfluous baggage must be burned, so as to leave the largest number of soldiers available for action.

The effect of these energetic counsels was seen when, on the arrival of another Persian deputation, the heralds were sent away unheard.

The Greeks now crossed the Zab ; but they had not advanced far when they were attacked by a force of slingers and mounted bowmen, whose weapons went much farther than those of the archers and javelin-men in the army of the Greeks. An attempt to repel them by an attack of hoplites ended in severe loss; but Xenophon took on himself the full discredit of the defeat, and urged the formation of a new force of Rhodian archers and of cavalry, who might be supplied with such horses as could be spared from indispensable service as baggage-carriers.

When, on the following day, the attack was renewed, many of the assailants were slain, and the Greeks, to frighten the enemy more thoroughly, hacked and mutilated their bodies. But the march of the Greeks was still perilous and toilsome ; nor could anything have brought them safely through, had not Xenophon acquired over them a moral ascendancy which called forth an obedience highly creditable to men so situated. The real struggle came when, about fifty miles to the north of the Great Zab River, they approached the rocks and defiles which sheltered the fastnesses of the Cardouchian mountaineers. In these fierce hill-men, still known as Kurds, they encountered enemies very different from the Persians whose despot reigned only over the plains. Here there was nothing to save them from destruction but a swiftness of movement which should put them in possession of one commanding height after another before the barbarians could reach them. In each instance the feat was successfully accomplished. Nor was this the only difficulty with which they had to contend. The table-lands of Armenia stand high up among the mighty chains of moun-

tains which rise into their most tremendous masses between the Euxine and the Caspian seas. These bare regions are exposed to merciless winds and fearful snow-storms ; and the Greeks were crossing them in the depth of winter. But, in spite of all obstacles, they not only held on, but struck hard blows at their enemies. The successful crossing of the Euphrates, not far from its source, was followed by a terrible tempest.

When the storm subsided, the snow was six feet deep. The enemy was close behind them, and might fall at any moment on their sick. By a feigned attack Xenophon frightened off the natives in the rear ; and in the head-man of a village where they found both food and quarters he obtained a guide whose services were lost to them a week later by the imprudence of Cheirisophos. The Spartan leader had allowed the man to walk unbound, and had struck him for his failure to bring them to fresh villages. The head-man naturally ran off during the night, and the Greeks made their way as they could to a stream, which they crossed only to find themselves, somewhat farther on, face to face with the tribesmen who blocked the pass to the plain beyond. Xenophon, however, found means to carry it without a direct encounter, and five more marches brought them to a stronghold, in which the Taochi had gathered their women, their children, and their cattle. The cattle seized in this fastness supplied the army with food till they reached the river Harpasus, after the passage of which four marches brought them to the large and flourishing city Gymnias. A guide sent to them by the head-man of this place undertook to bring them within five days to the sight of the sea. He kept his word, and on the fifth day the mountain called Theche rose before them. As the foremost men reached the summit, they saw far away the waters of the Euxine stretch-

ing out into the blue distance. The shout of joy with which they greeted the longed-for sight swelled to tumult as others hurried up after them. To Xenophon the din seemed to betoken a sudden onslaught of enemies. Hurriedly mounting his horse he spurred on with the cavalry. As he approached the summit, he could distinguish the exulting cry, “The sea! the sea!” which seemed to give the assurance that their long toil was already ended. Officers and men threw themselves into each others’ arms, and as the baggage train came up, and all were now in safety, a sudden impulse drove the soldiers to gather stones, and a mighty cairn was raised to mark the spot where the sea greeted the Ten Thousand on their wonderful march from the plains of Babylon.—Cox.

**Battle of Cnidus.**—It was about the month of July, 394 b. c., that Pharnabazus and Conon brought their united fleet to the southwestern corner of Asia Minor, first, probably, to the friendly island of Rhodes, next off Loryma and the mountain called Dorion on the peninsula of Cnidus. Pisander, with the fleet of Sparta and her allies, sailed out from Cnidus to meet them, and both parties prepared for a battle. The numbers of the Lacedæmonians are reported by Diodorus eighty-five triremes; those of Conon and Pharnabazus at above ninety. But Xenophon, without particularizing the number on either side, seems to intimate the disparity as far greater, stating that the entire fleet of Pisander was considerably inferior even to the Grecian division under Conon without reckoning the Phœnician ships under Pharnabazus. In spite of such inferiority, Pisander did not shrink from the encounter. Though a young man without military skill he possessed a full measure of Spartan courage and pride; moreover, since the Spartan maritime

empire was only maintained by the assumed superiority of his fleet, had he confessed himself too weak to fight, his enemies would have gone unopposed round the islands to excite revolt. Accordingly he sailed forth from the harbor of Cnidus. But when the two fleets were ranged opposite to each other and the battle was about to commence, so manifest and alarming was the superiority of the Athenians and Persians, that his Asiatic allies on the left division, no way hearty in the cause, fled almost without striking a blow. Under such discouraging circumstances he nevertheless led his fleet into action with the greatest valor. But his trireme was overwhelmed by numbers, broken in various places by the beaks of the enemy's ships, and forced back upon the land, together with a large portion of his fleet. Many of the crews jumped out and got to land, abandoning their triremes to the conquerors. Pisander, too, might have escaped in the same way ; but disdaining either to survive his defeat or to quit his ship, fell gallantly fighting aboard. The victory of Conon and Pharnabazus was complete. More than half of the Spartan ships was either captured or destroyed, though the neighborhood of the land enabled a large proportion of the crews to escape to Cnidus, so that no great number of prisoners were taken. Among the allies of Sparta, the chief loss of course fell upon those who were most attached to her cause ; the disaffected or lukewarm were those who escaped by flight at the beginning.

Such was the memorable triumph of Conon at Cnidus ; the reversal of that of Lysander at *Ægospotami* eleven years before.—GROTE.

**Battle of Coronea.**—Agesilaus approached the plain of Coronea from the river Cephissus, while the Thebans met him from the direction of Mount Helicon. He occupied the

right wing of his army, the Orchomenians being on the left, and the Cyreians, with the Asiatic allies, in the center. In the opposite line, the Thebans were on the right and the Argeians on the left. Both armies approached slowly and in silence until they were separated only by an interval of a furlong, at which moment the Thebans on the right began the war-shout, and accelerated their march to a run, the rest of the line following their example. When they got within half a furlong of the Lacedæmonians the center division of the latter, under the command of Herippidas (comprising the Cyreians, with Xenophon himself, and the Asiatic allies) started forward on their side and advanced at a run to meet them, seemingly getting beyond their own line and coming first to cross spears with the enemy's center. After a sharp struggle, the division of Herippidas was here victorious, and drove back its opponents.

Agesilaus, on his right, was yet more victorious, for the Argeians opposed to him fled without even crossing spears. These fugitives found safety on the high ground of Mount Helicon. But, on the other hand, the Thebans on their own right completely beat back the Orchomenians, and pursued them so far as to get to the baggage in the rear of the army. Agesilaus, while his friends around were congratulating him as conqueror, immediately wheeled round to complete his victory by attacking the Thebans, who on their side also faced about, and prepared to fight their way, in close and deep order, to rejoin their comrades on Helicon. Though Agesilaus might have let them pass and assailed them in the rear with greater safety and equal effect, he preferred the more honorable victory of a conflict face to face. Such is the coloring which his panegyrist, Xenophon, puts upon his manœuvre. Yet we may remark that if he had let the Thebans pass, he could not have pursued them far,

seeing that their own comrades were at hand to sustain them, and also that, having never yet fought against the Thebans, he had probably no adequate appreciation of their powers.

The crash which now took place was something terrific beyond all Grecian military experience, leaving an indelible impression upon Xenophon, who was personally engaged in it. The hoplites on both sides came to the fiercest and closest bodily struggle, pushing shields against each other with all the weight of the incumbent mass behind impelling forward the foremost ranks, especially in the deep order of the Thebans. The shields of the foremost combatants were thus stove in, their spears broken, and each man was engaged in such close embrace with his enemy, that the dagger was the only weapon which he could use. There was no systematic shout such as usually marked the charge of a Grecian army ; the silence was only broken by a medley of furious exclamations and murmurs. Agesilaus himself, who was among the front ranks, and whose size and strength were by no means on a level with his personal courage, had his body covered with wounds from different weapons, was trodden down, and only escaped by the devoted courage of those fifty Spartan volunteers who formed his body-guard. Partly from his wounds, partly from the irresistible courage and stronger pressure of the Thebans, the Spartans were at length compelled to give way, so far as to afford a free passage to the former, who were thus enabled to march onward and rejoin their comrades, not without sustaining some loss by attacks on their rear.

Agesilans thus remained master of the field of battle, having gained a victory over his opponents taken collectively. But so far as concerns the Thebans separately, he had not only gained no victory, but had failed in his purpose of

stopping their progress, and had had the worst of the combat. His wounds having been dressed, he was brought back on men's shoulders to give his final orders, and was then informed that a detachment of eighty Theban hoplites, left behind by the rest, had taken refuge in the temple of Itonian Athene as suppliants. From generosity, mingled with respect to the sanctity of the spot, he commanded that they should be dismissed unhurt, and then proceeded to give directions for the night-watch, as it was already late. The field of battle presented a terrible spectacle. Spartan and Theban dead lying intermingled, some yet grasping their naked daggers, others pierced with the daggers of their enemies ; around on the blood-stained ground were seen broken spears, smashed shields, swords and daggers scattered apart from their owners. He directed the Spartan and Theban dead to be collected in separate heaps and placed in safe custody for the night, in the interior of his phalanx ; the troops then took their supper and rested for the night. On the next morning Gylis, the Pole-march, was ordered to draw up the army in battle array, to erect a trophy, and to offer sacrifices of cheerfulness and thanksgiving, with the pipers solemnly playing, according to Spartan fashion. Agesilaus was anxious to make these demonstrations of victory as ostentatious as possible, because he really doubted whether he had gained a victory. It was very possible that the Thebans might feel confidence enough to renew the attack and try to recover the field of battle with their own dead upon it, which Agesilaus had for that reason caused to be collected in a separate heap and placed within the Lacedæmonian lines. He was, however, soon relieved from doubt by a herald coming from the Thebans to solicit the customary truce for the burial of their dead—the understood confession of defeat. The request was immedi-

ately granted ; each party paid the last solemnity to its own dead, and the Spartan force was then withdrawn from Bœotia. Xenophon does not state the loss on either side, but Diodorus gives it as 600 on the side of the confederates, 350 on that of the Lacedæmonians.—GROTE.

**The Battle of Leuctra.**—The forces on each side are not accurately known, but it seems probable that the Thebans were outnumbered by the Lacedæmonians. The military genius of Epaminondas, however, compensated any inferiority of numbers by novelty of tactics. Up to this time Grecian battles had been uniformly conducted by a general attack in line. Epaminondas now first adopted the manœuvre used with such success by Napoleon in modern times, of concentrating heavy masses on a given point of the enemy's array. Having formed his left wing into a dense column of fifty deep, so that its depth was greater than its front, he directed it against the Lacedæmonian right, containing the best troops in their army, drawn up twelve deep, and led by Cleombrotus in person. Meanwhile the Theban center and right were ordered to be kept out of action and in readiness to support the advance of the left wing. The battle began with skirmishes of cavalry in front, in which the Lacedæmonian horse were soon driven in. The Theban left, the Sacred Band, with Pelopidas at their head, leading the van, now fell with such irresistible weight on the Lacedæmonian right as to bear down all opposition. The shock was terrible. Cleombrotus himself was mortally wounded in the onset, and with difficulty carried off by his comrades. Numbers of his officers, as well as of his men, were slain, and the whole wing was broken and driven back to the camp. On no other part of the line was there any serious fighting, partly owing to the disposition made by Epami-

nondas and partly to the lukewarmness of the Spartan allies, who occupied the center and part of the right wing. The loss of the Thebans was small compared with that of the Lacedæmonians. Out of 700 Spartans in the army of the latter, 400 had fallen ; and their king also had been slain, an event which had not occurred since the fatal day of Thermopylæ. Many of their allies hardly concealed the satisfaction which they felt at their defeat, whilst so great was the depression among the Lacedæmonians themselves, that very few were found bold enough to propose a renewal of the combat, in order to recover the bodies of the slain. The majority decided that a truce should be solicited for that purpose. But, though the bodies of the fallen were given up, their arms were retained, and five centuries afterwards the shields of the principal Spartan officers were seen at Thebes by the traveler Pausanias.—SMITH.

**Battle of Cynoscephalæ.**—It was in the same year (B. C. 363) that Pelopidas led an expedition into Thessaly against Alexander of Pheræ. Strong complaints of the tyranny of that despot arrived at Thebes, and Pelopidas, who probably also burned to avenge his private wrongs, prevailed upon the Thebans to send him into Thessaly to punish the tyrant. The forces he had collected were far inferior to those of Alexander, and when informed at Pharsalus that the tyrant was advancing towards him with a great army, he remarked that it was so much the better, since there would be more for him to conquer. The battle was fought on the hills of Cynoscephalæ ; the troops of Alexander were routed, and Pelopidas, observing his hated enemy endeavoring to rally them, was seized with such a transport of rage that, regardless of his duties as a general, he rushed impetuously forwards and challenged him to a

single combat. Alexander shrunk back within the ranks of his guards, followed impetuously by Pelopidas, who was soon slain fighting with desperate bravery. Although the army of Alexander was defeated with severe loss, the news of the death of Pelopidas deprived the Thebans and their Thessalian allies of all the joy which they would otherwise have felt at their victory. The Thebans, however, subsequently avenged the death of their general by sending a fresh force of 7000 hoplites into Thessaly, with which they compelled Alexander to relinquish all his dependencies in that country, to confine himself to the actual limits of Pheræ, and to swear allegiance to Thebes. The Thebans thus acquired greater influence than they had ever before enjoyed in Northern Greece.—SMITH.

**Death of Epaminondas.**—In regard to this important battle,\* however, we cannot grasp with confidence anything beyond the capital determining feature and the ultimate result. The calculations of Epaminondas were completely realized. The irresistible charge, both of infantry and cavalry, made by himself with his left wing, not only defeated the troops immediately opposed, but caused the enemy's whole army to take flight. It was under these victorious circumstances, and while he was pressing on the retiring enemy at the head of his Theban column of infantry, that he received a mortal wound with a spear in the breast. He was, by habit and temper, always foremost in braving danger, and on this day probably exposed himself pre-eminently as a means of encouraging those around him, and insuring the success on which so much depended; moreover, a Grecian general, on foot in the ranks, and carried the same arms (spear, shield, etc.) as a private soldier.

\* Mantinea fought B. C. 362.

Diodorus tells us that the Lacedæmonian infantry were making a prolonged resistance, when Epaminondas put himself at the head of the Thebans for a fresh and desperate effort; that he stepped forward, darted his javelin, and slew the Lacedæmonian commander; that having killed several warriors, and intimidated others, he forced them to give way; that the Lacedæmonians, seeing him in advance of his comrades, turned upon him and overwhelmed him with darts, some of which he avoided, others he turned off with his shield, while others, after they had actually entered his body and wounded him, he plucked out and employed them in repelling the enemy. At length he received a mortal wound in his breast with a spear. I cannot altogether omit to notice these details, which once passed as a portion of Grecian history, though they seem rather the offspring of an imagination fresh from the perusal of the Iliad than a recital of an actual combat of Thebans and Lacedæmonians, both eminent for close-rank fighting, with long spear and heavy shield. The mortal wouud of Epaminondas, with a spear in the breast, is the only part of the case which we really know. The handle of the spear broke, and the point was left sticking in his breast. He immediately fell, and as the enemy were at that moment in retreat, fell into the arms of his own comrades. There was no dispute for the possession of his body, as there had been for Cleombrotus at Leuctra.

The surgeons, on examining the wound of Epaminondas, with the spear-head yet sticking in it, pronounced that he must die as soon as that was withdrawn. He first inquired whether his shield was safe, and his shield-bearer, answering in the affirmative, produced it before his eyes. He next asked about the issue of the battle, and was informed that his own army was victorious. He then desired to see Iolaidas and Daiphantus, whom he intended to succeed him as com-

manders; but received the mournful reply, that both of them had been slain. "Then," said he, "you must make peace with the enemy." He ordered the spear-head to be withdrawn, when the efflux of blood speedily terminated his life.

Scarcely any character in Grecian history has been judged with so much unanimity as Epaminondas. He obtained a meed of admiration—from all, sincere and hearty, from some enthusiastic. Cicero pronounced him to be the first man of Greece. The judgment of Polybius, though not summed up so emphatically in a single epithet, is delivered in a manner hardly less significant and laudatory. Nor was it merely historians or critics who formed this judgment. The best men of action, combining the soldier and the patriot, such as Timoleon and Philopœmen, set before them Epaminondas as their model to copy.—GROTE.

**Characterization of Philip.**—The youthful Philip was one of the hostages delivered to the Thebans as security for the peace effected by Pelopidas. His residence at Thebes gave him some tincture of Grecian philosophy and literature. It seems probable that he made the personal acquaintance of Plato, and he undoubtedly acquired that command over the Greek language which put him on a level with the best orators of the day. But the most important lesson which he learned at Thebes was the art of war with all the improved tactics introduced by Epaminondas. At the time of Philip's residence, moreover, Thebes was the center of political interest, and he must accordingly have had opportunities to become intimately acquainted with the views and policy of the various Grecian powers. The genius and character of Philip were well calculated to derive advantage from these opportunities. He had great natural acuteness and sagacity, so as to perceive at a glance the men to be

employed and the opportunities to be improved. His boundless ambition was seconded by an iron will, which no danger could daunt and no repulse dishearten; and when he had once formed a project he pursued it with untiring and resistless energy. His handsome person, spontaneous eloquence, and apparently frank deportment, were of great assistance to him in the prosecution of his schemes; whilst under these seducing qualities lurked no inconvenient morality to stand between his desires and their gratification. Corruption was his instrument as frequently as force; and it was one of his favorite boasts that he had taken more towns with silver than with iron. Yet when force was necessary no man could wield it better; for with the skill of a general he united a robustness of constitution which enabled him to bear all the hardships of a campaign as well as the meanest soldier. Such was the man who, at the age of twenty-three, assumed the government of Macedonia.—SMITH.

**Demosthenes.**—Throughout the whole career of Demosthenes as a public adviser, down to the battle of Chæroneia, we trace the same combination of earnest patriotism with wise and long-sighted policy. During the three years' war, which ended with the battle of Chæroneia, the Athenians in the main followed his counsel, and, disastrous as were the ultimate military results of that war, for which Demosthenes could not be responsible, its earlier periods were creditable and successful, its general scheme was the best that the case admitted, and its diplomatic management universally triumphant. But what invests the purposes and policy of Demosthenes with peculiar grandeur is, that they were not simply Athenian, but in an eminent degree Pan-Hellenic also. It was not Athens alone that he sought to defend against Philip, but the whole Hellenic world. In this

he towers above the greatest of his predecessors for half a century before his birth—Pericles, Archidamus, Agesilaus, Epaminondas, whose policy was Athenian, Spartan, Theban rather than Hellenic. He carries us back to the time of the invasion of Xerxes and the generation immediately succeeding it, when the struggles and sufferings of the Athenians against Persia were consecrated by complete identity of interest with collective Greece. The sentiments to which Demosthenes appeals throughout his numerous orations are those of the noblest and largest patriotism, trying to inflame the ancient Grecian sentiment of an autonomous Hellenic world as the indispensable condition of a dignified and desirable existence; but inculcating at the same time that these blessings could only be preserved by toil, self-sacrifice, devotion of fortune, and willing to brave hard and steady personal service.—GROTE.

**Last Days of Olynthus.**—But at last even Athens seemed aware of her danger. In 349 she not only intervened in Eubœa, but actually sent a citizen force to Olynthus, which had some success, and averted the ruin of the city for another year. But it was only for a time. In spite of the efforts which, all too late, the Athenians were now ready to make (and we know from Demosthenes that Athens helped Olynthus, first and last, with as many as 4,000 citizens, 10,000 mercenaries, and 50 triremes)—in spite of all, Philip, by force of arms or corruption, gained step by step, first one city, then another, until Olynthus, the last hope of Hellenic freedom in the north, stood quite alone, and prepared to fight her last battle for independence with fruitless despair. Even Athens could now do little to help. The north wind, as usual, befriended Philip, and when the reinforcements from the south arrived it was too late. Olyn-

thus herself had fallen. The gold of Macedon completed what Athenian remissness had begun. Two cavalry officers betrayed a large part of their force to the enemy. All heart was taken out of the besieged by the treason of the Philipizers within. Further resistance was impossible. And then there fell upon Hellas a blow perhaps more awful than anything in her previous history. A free city of 10,000 inhabitants and thirty-two of her free allies were so ruthlessly destroyed that a chance traveler would not even have been aware of the ruins beneath his feet.

They vanished from the Hellenic world as though they had never been. Still worse was the fate which befell the inhabitants. They were exiled or sold into slavery. It is pathetic even now to read of the scene which moved *Æschines* himself to tears when "he met a certain Atrestidas coming from Macedon, and in his train were marching some thirty women and children; and when he asked in astonishment who the man was and the people with him, one of the passers-by answered that they were slaves from Olynthus, whom Philip had given to his friend Atrestidas." If we think of the change for these poor creatures, from the life of free and happy liberty to slavery and all that slavery involves, we shall realize better the awful shock which the sack of Olynthus gave to the Hellenic world. It was not so much that Philip became at once lord of an empire reaching from the Chersones to Thermopylae, dominating men's imaginations as Russia dominates them now, but that it suddenly changed, as it were, the balance of men's minds (as Russia's conquest of Constantinople might change it now), blinded their eyes, disturbed their judgment, and turned even honorable politicians into timid, if not corrupt, worshipers of the rising sun. Subsequent events can only be read aright in the light of the fall of Olynthus.—CURTEIS.

**Causes of the Sacred War.**—In the year 357 b. c., a second attempt was made by Thebes to employ the authority of the Amphictyonic assembly as a means of crushing her neighbors the Phocians. The latter had been, from old time, border enemies of the Thebans, Locrians, and Thessalians. Until the battle of Leuctra they had fought as allies of Sparta against Thebes, but had submitted to Thebes after that battle, and continued to be her allies, though less and less cordial, until the battle of Mantinea and the death of Epaminondas. Since that time, the old antipathy appears to have been rekindled, especially on the part of Thebes. Irritated against the Phocians, probably as having broken off from a sworn alliance, she determined to raise against them an accusation in the Amphictyonic assembly. As to the substantive ground of accusation we find different statements. According to one witness they were accused of having cultivated some portion of the Cirrhaean plain, consecrated from of old to Apollo; according to another, they were charged with an aggressive invasion of Boeotia; while, according to a third, the war was caused by their having carried off Theano, a married Theban woman. Pausanias confesses that he cannot distinctly make out what was the allegation against them. Assisted by the antipathy of the Thessalians and Locrians, not less vehement than her own, Thebes had no difficulty in obtaining sentence of condemnation against the Phocians. A fine was imposed upon them, of what amount we are not told, but so heavy as to be far beyond their means of payment.

It was thus that the Thebans, who had never been able to attach to themselves a powerful confederacy, such as that which formerly held its meetings at Sparta, supplied the deficiency by abusing their ascendancy in the Amphictyonic assembly to procure vengeance upon political enemies. A

certain time was allowed for liquidating the fine, which the Phocians had neither means nor inclination to do. Complaint of the fact was then made at the next meeting of the Amphictyons, when a decisive resolution was adopted, and engraved along with the rest on a column in the Delphian temple, to expropriate the recusant Phocians and consecrate all their territory to Apollo, as Cirra with its fertile plain had been treated two centuries before. It became necessary, at the same time, for the maintenance of consistency and equal dealing, to revive the mention of the previous fine still remaining unpaid by the Lacedæmonians, against whom it was accordingly proposed to pass a vote of something like excommunication.

**Death of Philip.**—[Pausanias had been cruelly outraged by Attalus, and had no means of redress.] He complained to Philip in person. According to one account, Philip put aside the complaint with evasions, and even treated it with ridicule; according to another account, he expressed his displeasure at the act, and tried to console Pausanias by pecuniary presents. But he granted neither redress nor satisfaction to the sentiment of an outraged man. Accordingly Pausanias determined to take revenge for himself. Instead of revenging himself on Attalus, who, indeed, was out of his reach, being at the head of the Macedonian troops in Asia, his wrath fixed upon Philip himself, by whom the demand for redress had been refused. It appears that this turn of sentiment, diverting the appetite for revenge away from the real criminal, was not wholly spontaneous on the part of Pausanias, but was artfully instigated by various party conspirators who wished to destroy Philip. The enemies of Attalus and Queen Cleopatra (who herself is said to have treated Pausanias with insult), being of course

also partisans of Olympias and Alexander, were well disposed to make use of the maddened Pausanias as an instrument, and to direct his exasperation against the king. He had poured forth his complaints both to Olympias and to Alexander; the former is said to have worked him up vehemently against her late husband, and even the latter repeated to him a verse out of Euripides, wherein the fierce Medea, deserted by her husband Jason, who had married the daughter of the Corinthian king Creon, vows to include in her revenge the king himself, together with her husband and his new wife. That the vindictive Olympias would positively spur on Pausanias to assassinate Philip is highly probable. Respecting Alexander, though he also was accused, there is not sufficient evidence to warrant a similar assertion; but that some among his partisans—men eager to consult his feelings and to insure his succession—lent their encouragements, appears tolerably well established. A Greek sophist named Hermocrates is also said to have contributed to the deed, though seemingly without intention, by his conversation, and the Persian king (an improbable report) by his gold.

Unconscious of the plot, Philip was about to enter the theatre, already crowded with spectators. As he approached the door, clothed in a white robe, he felt so exalted with impressions of his own dignity, and so confident in the admiring sympathy of the surrounding multitude, that he advanced both unarmed and unprotected, directing his guards to hold back. At this moment Pausanias, standing near with a Gallic sword concealed under his garment, rushed upon him, thrust the weapon through his body, and killed him. Having accomplished his purpose, the assassin immediately ran off and tried to reach the gates, where he had previously caused horses to be stationed. Being strong

and active, he might have succeeded in effecting his escape—like most of the assassins of Jason of Pheræ under circumstances very similar—had not his foot stumbled amid some vinestocks. The guards and friends of Philip were at first paralyzed with astonishment and consternation. At length, however, some hastened to assist the dying king, while others rushed in pursuit of Pausanias. Leonnatus and Perdiccas overtook him and slew him immediately.—GROTE.

**Youth of Alexander.**—The history of heroes is the history of youth, it has been said, and Alexander displayed not a few of the qualities which the world agrees to call heroic. It would be premature to dwell at length upon the character and exploits which are to develop themselves in the following pages, yet as Alexander resembled Napoleon and many another great man in the fact that extraordinary success spoiled a really great character, it will be well to touch briefly on some of the stories which have come down to us of his early years, his habits, and his education. He was the son of the impetuous, fanatical Olympias, a fact which itself explains half the eccentricities and violent deeds of which he was guilty when his head was turned by adulations. Three successive messengers on one day, it was said, brought his father Philip the good news that Parmeon had defeated the Illyrians, that his horse had been victorious at Olympias, and that his wife had given birth to a son. From early years the boy showed signs of a marked individuality, which was trained and cultivated by the best teachers of the day—notably, from the age of thirteen to sixteen, by the famous Aristotle, from whom he gained a special taste for medical science and natural history, and a general liking for knowledge of all sorts. He was an adept in music, and when only eleven years old played the lyre in public before

the Athenian ambassadors, who were at Pella in 346. Of books, he loved the Iliad best, even keeping a copy by his side at night with his sword, and of all the characters he admired most that of Achilles. If he surpassed his compeers in general intelligence, he was not less manly than they, but loved hunting and fencing, and was so bold a rider as to manage even the spirited Bucephalus, whom no man before had dared to ride. Indeed, he had the tenderness for animals characteristic of all fine natures, loving dog and horse as faithful friends. Plutarch even asserts that when Bucephalus once fell into the hands of a tribe on the shores of the Caspian, Alexander was inconsolable, threatening fire and sword and utter extermination unless his favorite were restored, and that he called a city by his name when he died of fatigue after the battle with Poros. In person Alexander was of a fair and ruddy complexion, and of middle height; he had bright, expressive eyes, and a strange trick of holding his head on one side, which his generals and courtiers imitated. His temper, if hot, was generous, and found expression in remarks and repartees, often wise, sometimes witty, always frank. It is, perhaps, more remarkable that, considering who he was, and the atmosphere in which he lived, his life was singularly pure and simple, and that in circumstances of more than ordinary temptation his treatment of women was considerate and even chivalrous. To those around him he was, with rare exceptions, a constant and liberal friend, and many a story is told of his magnanimous self-control, both towards his enemies and his soldiers, graphic enough to account for the admiring affection which they often showed. On the whole, we gather the idea of a young man, superior to his father, both in character and abilities, frank, passionate, ambitious, yet singularly self-restrained; and all the more shall we lament, therefore, the

downward progress of such a youth into a manhood disfigured by acts of cruelty and by excessive vanity.—GROTE.

**Destruction of Thebes.**—When, a little while after his glorification at Corinth, Alexander set out on an expedition across the mighty barrier of the Balkan range, he disappeared from the world of the Greeks. Silence led to rumors of his defeat, and the rumors of defeat were followed by more confident assertions of his death. At Thebes and at Athens the tidings were received by some with eager belief. The covenant made with Alexander was made only with him personally. The Theban exiles at Athens were anxious to repeat the attempt which, half a century earlier, had been made against the Spartan garrison of the Cadmea by Pelopidas, and with help in arms and money from Demosthenes and other Athenians they entered Thebes, obtained from the assembly a declaration of its autonomy, and summoned the garrison in the citadel to surrender. The answer was a blank refusal, and a double line of circumvallation was drawn around the Cadmea, while envoys were sent to call forth aid from every quarter. The belief in Alexander's death was dispelled, not by any gradual reports of his escape from the barbarians, but suddenly by his own appearance at the Boeotian Onchestos. He had just defeated his enemies when he heard of the revolt of Thebes, and he determined to smite the rebels without turning aside to take even a day's rest at Pella. Within a fortnight he had occupied the pass of Thermopylæ, and two days later his army was encamped on the southern side of Thebes, thus cutting off all chances of aid from Athens. It was his wish to avoid an assault, and he contented himself with demanding the surrender of two only of the anti-Macedonian leaders, offering to re-admit the rest to the convention made at Corinth

during the preceding year. The citizens generally were anxious to submit, but the exiles felt or feared themselves to be too deeply committed, and the answer took the form of a defiance accompanied by a demand for the surrender of Antipatros and Philotas. They had sealed their own doom. Personal bravery was of no use against the discipline, the numbers, and the engines of the enemy. The defenders were driven back into the city; the invaders burst in with them, and the slaughter which followed was by no means inflicted by the Macedonians alone. The Platæans, Thessalians, and Orchomenians felt that they had old scores to settle. To their decision and to that of the rest of his Greek allies Alexander submitted the treatment of the city. The sentence was promptly pronounced. The measure which the Thebans would have dealt out to Athens on its surrender to Lysander should now be dealt out to themselves. The walls and every building within them were to be rased to the ground; its territory was to be shared by the allies; the whole people (priest and priestesses, with the Proxenoi or friends of the Macedonians being the only exceptions) were to be sold as slaves, and such as had escaped were to be pronounced outlaws, whom no Greek city should dare to harbor. As they had said, so was it done; the house of the poet Pindar alone being spared from demolition, and his descendants alone being allowed to retain their freedom. It was convenient for Arrian to say that this frightful havoc was wrought not by Alexander, but by his Greek allies. The jackals had done the lion's work; but there can be little doubt that they had done it precisely as he wished it to be done. His end was gained. The spirit of the Greeks was crushed. A great city was blotted out, and the worship of its gods was ended with its ruin. These gods were in due time, it was believed, to take vengeance on the conqueror.

Dionysus, the lord of the wine-cup and the revel, the special guardian and patron of the Theban city and land, was not to be defied and insulted with impunity, and his hand was seen in the awful crimes committed in the far East by the drunken madman whose victories had led him to believe in his own divinity.—Cox.

**Battle of the Granicus.**—Alexander distributed his orders; a dreadful silence ensued; the hostile armies beheld each other with resentment or terror. This solemn pause was interrupted by the Macedonian trumpet, which, on a signal given by Alexander, resounded from every part of the line. His brother Ptolemy, as had been previously regulated, then rode forth at the head of a squadron of cuirassiers, followed by two bodies of light dragoons and a battalion of infantry, commanded by Amyntas. While these troops boldly entered the Granicus, Alexander likewise advanced with the chosen cavalry on the right wing, followed by the archers and Agrians. In passing the river, both Alexander and Ptolemy led their troops obliquely down the current, to prevent as much as possible the Persians from attacking in flank as they successively reached the shore. The Persian cavalry behaved with courage; the first squadrons of the Macedonians were driven back into the stream. But Alexander, who animated the companions with his voice and arm, maintained his ground on the bank, and thought he had gained the battle when he obtained an opportunity of fighting. In the equestrian engagement which followed, the Macedonians owed much to their skilful evolutions and discipline, still more to their strength and courage, and not little to the excellence of their weapons, which, being made of the cornel-tree, far surpassed the brittle javelin of the enemy.

Meanwhile, Parmenio crossed the Granicus at the head of the left wing with equal success but unequal glory, because Alexander had already proved, by his example, that the difficulty might be overcome which would have otherwise appeared insurmountable. The attention of the enemy was so deeply engaged by the successive attacks of the cavalry that they seem not to have made much opposition to the passage of the phalanx. But before this powerful body of infantry had crossed the river the Macedonian horse had already reaped the fairest honors of the field. Alexander animated them by his presence, and, after performing all the duties of a great general, displayed such personal acts of prowess as will be more readily admired than believed by the modern reader. But in the close combats of antiquity the forces, once thoroughly engaged, might be safely left to the direction of their own resentment and courage, while the commanders displayed the peculiar accomplishments to which they had been trained from their youth in the more conspicuous parts of the field. Alexander was easily distinguished by the brightness of his armor and the admirable alacrity of his attendants. The bravest of the Persian nobles impatiently waited his approach. He darted into the midst of them and fought till he broke his spear. Having demanded a new weapon from Arethes, his master of horse, Arethes showed him his own spear, which likewise was broken. Demaratus, the Corinthian, supplied the king with a weapon. Thus armed, he rode up and assaulted Mithridates, son-in-law of Darius, who exulted before the hostile ranks. While Alexander beat him to the ground, he was himself struck by Ræsaces with a hatchet. His helmet saved his life. He pierced the breast of Ræsaces; but a new danger threatened him from the scimitar of Spithridates. The instrument of death already descended on his

head when Clitus cut off the arm of Spithridates, which fell with the grasped weapon.

The heroism of Alexander animated the valor of the Companions, and the enemy first fled where the king commanded in person. In the left wing, the Grecian cavalry must have behaved with distinguished merit, since the Persians had begun on every side to give way before the Macedonian infantry had completely passed the river. The stern aspect of the phalanx, shining in steel and bristling with spears, confirmed the victory. Above a thousand Persian horse were slain in the pursuit. The foot, consisting chiefly in Greek mercenaries, still continued in their first position, not firm but inactive, petrified by astonishment, not steady through resolution. While the phalanx attacked them in front, the victorious cavalry assailed their flanks. Surrounded on all sides they fell an easy prey; two thousand surrendered prisoners, the rest all perished, unless a few stragglers perchance lurked among the slain.—GILLIES.

**The Gordian Knot.**—It was about February or March, 333 b. c., when Alexander reached Gordium, where he appears to have halted for some time, giving to the troops who had been with him in Pisidia a repose, doubtless needful. While at Gordium he performed the memorable exploit familiarly known as the cutting of the Gordian knot.

There was preserved in the citadel an ancient wagon of rude structure, said by the legend to have once belonged to the peasant Gordius and his son Midas, the primitive rustic kings of Phrygia, designated as such by the gods, and chosen by the people. The cord (composed of fibers from the bark of the cornel-tree) attaching the yoke of this wagon to the pole was so twisted and entangled as to form a knot of singular complexity, which no one had ever been

able to untie. An oracle had pronounced that to the person who should untie it the empire of Asia was destined. When Alexander went up to see this ancient relic, the surrounding multitude, Phrygian as well as Macedonian, were full of expectation that the conqueror of the Granicus and of Halicarnassus would overcome the difficulties of the knot, and acquire the promised empire. But Alexander, on inspecting the knot, was as much perplexed as others had been before him, until at length, in a fit of impatience, he drew his sword and severed the cord in two. By every one this was accepted as a solution of the problem, thus making good his title to the empire of Asia, a belief which the gods ratified by a storm of thunder and lightning during the ensuing night.—GROTE.

**Battle of Issus.**—In the spring of 333 Alexander pursued his march eastwards, and on arriving at Ancyra received the submission of the Paphlagonians. He then advanced through Cappadocia without resistance; and forcing his way through the passes of Mount Taurus (the *Pylæ Ciliciæ*), he descended into the plains of Cilicia. Hence he pushed on rapidly to Tarsus, which he found abandoned by the enemy. Whilst still heated with the march, Alexander plunged into the clear but cold stream of the Cydnus, which runs by the town. The result was a fever, which soon became so violent as to threaten his life. An Acarnanian physician, named Philip, who accompanied him, prescribed a remedy; but, at the same time, Alexander received a letter informing him that Philip had been bribed by Darius, the Persian king, to poison him. He had, however, too much confidence in the trusty Philip to believe the accusation, and handed him the letter whilst he drank the draught. Either the medicine or Alexander's youthful constitution, at length triumphed over

the disorder. After remaining some time at Tarsus, he continued his march along the coast to Mallus, where he first received certain tidings of the great Persian army, commanded by Darius in person. It is said to have consisted of 600,000 fighting men, besides all that train of attendants which usually accompanied the march of a Persian monarch. Alexander found Darius encamped near Issus, on the right bank of the little river Pinārus. The Persian king could hardly have been caught in a more unfavorable position, since the narrow and rugged plain between Mount Amanus and the sea afforded no scope for the evolutions of large bodies, and thus entirely deprived him of the advantage of his numerical superiority. Alexander occupied the pass between Syria and Cilicia at midnight, and at daybreak began to descend into the plain of the Pinārus, ordering his troops to deploy into line as the ground expanded, and thus to arrive in battle-array before the Persians. Darius had thrown 30,000 cavalry and 20,000 infantry across the river to check the advance of the Macedonians; whilst on the right bank were drawn up his choicest Persian troops to the number of 60,000, together with 30,000 Greek mercenaries, who formed the centre, and on whom he chiefly relied. These, it appears, were all that the breadth of the plain allowed to be drawn up in line. The remainder of the vast host were posted in separate bodies in the farther parts of the plain, and were unable to take any share in the combat. Darius placed himself in the centre of the line in a magnificent state chariot. The banks of the Pinārus were in many parts steep, and where they were level Darius had caused them to be intrenched. As Alexander advanced, the Persian cavalry which had been thrown across the river were recalled; but the 20,000 infantry had been driven into the mountains, where Alexander held them in check with a

small body of horse. The left wing of the Macedonians, under the command of Parmenio, was ordered to keep near the sea, to prevent being outflanked. The right wing was led by Alexander in person, who rushed impetuously into the water, and was soon engaged in close combat with the Persians. The latter were immediately routed ; but what chiefly decided the fortune of the day was the timidity of Darius himself, who, on beholding the defeat of his left wing, immediately took to flight. His example was followed by his whole army. One hundred thousand Persians are said to have been left upon the field. On reaching the hills Darius threw aside his royal robes, his bow and shield, and, mounting a fleet courser, was soon out of reach of pursuit. The Persian camp became the spoil of the Macedonians ; but the tent of Darius, together with his chariot, robes, and arms, was reserved for Alexander himself. It was now that the Macedonian king first had ocular proof of the nature of Eastern royalty. One compartment of the tent of Darius had been fitted up as a bath, which steamed with the richest odors, whilst another presented a magnificent pavilion, containing a table richly spread for the banquet of Darius. But from an adjoining tent issued the wail of female voices, where Sisygambis, the mother, and Statira, the wife of Darius, were lamenting the supposed death of the Persian monarch. Alexander sent to assure them of his safety, and ordered them to be treated with the most delicate and respectful attention.—SMITH.

**The Fall of Tyre.**—[Alexander had pushed the siege of Tyre for seven months, and having erected a causeway between the mainland and the city, determined upon a general assault.]

The safety of the city now rested chiefly in the strength of

its walls. Even these, after several fruitless attempts had been made in other quarters, began to give way on the south side ; and a breach was opened, which Alexander tried, but did not find immediately practicable. Three days after, however, when a calm favored the approach of the vessels, he gave orders for a general attack. It was to be made on all sides at once, to distract the attention of the besieged, and the fleet was at the same time to sail up to both the harbors, in the hope that in the midst of the tumult it might force an entrance into one of them. But the main assault was directed against the breach that had been already formed. The vessels which bore the engines were first brought up to play upon it, and when it had been sufficiently widened were followed by two galleys, with landing-boards and the men who were to mount it. One was commanded by Admetus, and was filled with troops of the guard, and in this Alexander himself embarked. The other bore a detachment of the phalanx belonging to the division commanded by Coenus. Admetus and his men were the first to effect a landing, animated by the immediate presence of their king, who, after he had paused awhile to observe and animate the exertions of his warriors, himself mounted the breach. When the Macedonians had once gained a firm footing, the issue of the conflict, notwithstanding the desperate resistance of the besieged, did not long remain doubtful. Admetus, indeed, who led the way, was slain ; but Alexander made himself master of two towers and the intervening curtain, through which the troops from the other vessel poured in after him, and he then advanced along the walls to the royal palace, which stood on the highest ground, that he might descend from it with the greater ease into the heart of the city. The Tyrians, seeing the wall taken, abandoned their fortifications, and collected their forces in

one of the public places, where they gallantly made head against their assailants. But in the meanwhile, both the harbors had been forced, their ships sunk or driven ashore, and the besiegers landed to join their comrades in the city. It soon became a scene of unresisted carnage and plunder. The Macedonians, exasperated by the length and labors of the siege, which had lasted seven months, and by the execution of their comrades, spared none that fell into their hands. The king, whom the Greeks call Azelmicus, with the principal inhabitants and some Carthageneian envoys who had been sent with the usual offerings to Melcart, took refuge in his sanctuary, and these alone, according to Arrian, were exempted from the common lot of death or slavery. It was an act of clemency, by which the conqueror at the same time displayed his piety to the god. Of the rest, 8000 perished in the first slaughter, and 30,000, including a number of foreign residents, were sold as slaves. But, if we may believe Curtius, 15,000 were rescued by the Sidonians, who first hid them in their galleys, and afterward transported them to Sidon, not, it must be presumed, without Alexander's connivance or consent.

So fell Tyre, the rich, and beautiful, and proud, in arts and arms the queen of merchant cities. The conqueror celebrated his victory with a solemn military and naval procession, sacrifice, and games, in honor of the tutelary god who had thus fulfilled his promise, and, though after the labor of so many months, had at length brought him into his city. He dedicated the engine which had first shattered the wall, and the sacred galley in the sanctuary of Melcart. Tyre was still occupied as a fortress, and soon recovered some measure of her ancient prosperity, which it preserved for some centuries under the shade of the Roman empire; and, after a period of almost utter desolation, seems again to be lifting

up her head, though in a very humble condition, in our days. But Alexander's work, which changed her island into a peninsula, put an end for ever to her power and independence, and is now almost the only monument remaining of her ancient greatness.—THIRWALL.

**Battle of Arbela.**—Alexander returned to Phœnicia in the spring of 331. He then directed his march through Samaria, and arrived at Thapsacus on the Euphrates about the end of August. After crossing the river, he struck to the northeast through a fertile and well-supplied country. On his march he was told that Darius was posted with an immense force on the left bank of the Tigris; but on arriving at that river he found nobody to dispute his passage. He then proceeded southwards along its banks, and, after four days' march, fell in with a few squadrons of the enemy's cavalry. From some of these, who were made prisoners, Alexander learned that Darius was encamped with his host on one of the extensive plains between the Tigris and the mountains of Kurdistan, near a village called Gaugamēla (the Camel's House). The town of Arbēla, after which the battle that ensued is commonly named, lay at about twenty miles distance, and there Darius had deposited his baggage and treasure. That monarch had been easily persuaded that his former defeat was owing solely to the nature of the ground, and, therefore, he now selected a wide plain for an engagement, where there was abundant room for his multitudinous infantry, and for the evolutions of his horsemen and charioteers.

Alexander, after giving his army a few days' rest, set out to meet the enemy soon after midnight, in order that he might come up with them about daybreak. On ascending some sand-hills the whole array of the Persians suddenly

burst upon the view of the Macedonians at the distance of three or four miles. Darius, as usual, occupied the center, surrounded by his body-guard and chosen troops. In front of the royal position were ranged the war-chariots and elephants, and on either side the Greek mercenaries, to the number, it is said, of 50,000. Alexander spent the first day in surveying the ground and preparing for the attack ; he also addressed his troops, pointing out to them that the prize of victory would not be a mere province, but the dominion of all Asia. Yet so great was the tranquillity with which he contemplated the result, that at daybreak on the following morning, when the officers came to receive his final instructions, they found him in a deep slumber. His army, which consisted only of 40,000 foot and 7000 horse, was drawn up in the order which he usually observed, namely, with the phalanx in the center in six divisions, and the Macedonian cavalry on the right, where Alexander himself took his station. And as there was great danger of being outflanked, he formed a second line in the rear, composed of some divisions of the phalanx and a number of light troops cavalry, which were to act in any quarter threatened by the enemy.

The Persians, fearful of being surprised, had stood under arms the whole night, so that the morning found them exhausted and dispirited. Some of them, however, fought with considerable bravery ; but when Alexander had succeeded in breaking their line, by an impetuous charge, Darius mounted a fleet horse and took to flight, as at Issus, though the fortune of the day was yet far from having been decided. At length, however, the rout became general. Whilst daylight lasted, Alexander pursued the flying enemy as far as the banks of the Lycus, or Greater Zab, where thousands of the Persians perished in the attempt to pass

the river. After resting his men a few hours, Alexander continued the pursuit at midnight in the hope of overtaking Darius at Arbēla. The Persian monarch, however, had continued his flight without stopping; but the whole of the royal baggage and treasure was captured at Arbēla.—SMITH.

**Victory over Porus.**—Alexander crossed the Indus in the early spring of 326 b. c. It is presumed, probably enough, that he crossed at or near Attock, the passage now frequented. He at first marched to Taxila, where the prince Taxilus at once submitted, and reinforced the army with a strong contingent of Indian soldiers. His alliance and information was found extremely valuable. The whole neighboring territory submitted, and was placed under Philippus as satrap, with a garrison and depot at Taxila. He experienced no resistance until he reached the river Hydaspes (Jelum), on the other side of which the Indian prince Porus stood prepared to dispute the passage—a brave man, with a formidable force, better armed than Indians generally were, with many trained elephants, which animal the Macedonians had never yet encountered in battle. By a series of admirable military combinations, Alexander eluded the vigilance of Porus, stole the passage of the river at a point a few miles above, and completely defeated the Indian army. In spite of their elephants, which were skillfully managed, the Indians could not long withstand the shock of close combat against such cavalry and infantry as the Macedonians. Porus, a prince of gigantic stature, mounted on an elephant, fought with the utmost gallantry, rallying his broken troops and keeping them together until the last. Having seen two of his sons slain, himself wounded and perishing with thirst, he was only preserved by the special directions of Alexander. When Porus was brought before him, Alexander was struck

with admiration at his stature, beauty, and undaunted bearing. Addressing him first, he asked what Porus wished to be done for him. "That you should treat me as a king," was the reply of Porus. Alexander, delighted with these words, behaved toward Porus with the utmost courtesy and generosity, not only ensuring to him his actual kingdom, but enlarging it by new additions. He found in Porus a faithful and efficient ally. This was the greatest day of Alexander's life, if we take together the splendor and difficulty of the military achievement, and the generous treatment of his conquered opponent.—GROTE.

**Death of Clitus.**—It was in the summer of 328, when the flying columns already mentioned had reunited at Maracanda, that a great banquet was held on a day sacred to Dionysus. Deep drinking, says Arrian, was becoming the fashion in camp; and with the deep drinking began loud talking about the heroes of the day and their relationship to Zeus; and some of Alexander's more open flatterers began disparaging the deeds even of Hercules in comparison with those of the king. There was one man present to whom these eulogies were specially distasteful. This man was Clitus, commander of one division of the Companion cavalry, who had saved the king's life at the Granicus, and whose sister had been the king's nurse. But, however intimate his relations were with Alexander, he had long been secretly offended, like some others of the officers, by his adoption of Persian habits, and by the adulation which was expected and given. Heated now by wine, he protested aloud against this disparagement of old-world heroes. The acts of Alexander, he cried, were not comparable to those of Hercules; nay, not even to those of Philip. Philip's greatness was due to himself alone; Alexander's, in part to

others, to Philip's officers, to Parmenio. Then, raising his right hand on high, "This hand," he exclaimed, "Alexander, at the Granicus saved thy life." The king started from his couch, maddened by a conflict of feelings. In vain did his generals crowd around and try to restrain him. He called aloud for the guard. He protested that he was a second Darius in the hands of a second Bessos, and king only in name. At last, exerting his vast personal strength, he broke from the group of officers, who were doubtless afraid to use much physical force, and, snatching a pike from one of the soldiers, slew Clitus, who, after being once dragged from the room, had been rash enough to return. It was a terrible deed, followed by a terrible remorse. Alexander hurried from the hall to his chamber, and for three days neither ate nor drank, calling aloud with deep groans for Clitus and for Clitus' sister, and reproaching himself as the murderer of his friends.

It was, indeed, too true. Parmenio was dead, and now Clitus was dead, and each man might wonder whose turn would be next. But the past could not be recalled, and soldiers and officers, seers and philosophers, one and all, feeling how intimately their own safety, at the ends of the world, was bound up in the safety of the king, rebuked, implored and argued until he was induced once more to eat, and return to that life and energy which would be the best solace for his grief.—CURTEIS.

**Death of Alexander.**—The intense sorrow felt by Alexander for the death of Hephaestion—not merely an attached friend, but of the same age and exuberant vigor as himself—laid his mind open to gloomy forebodings from numerous omens as well as to jealous mistrust, even of his oldest officers. Antipater especially, no longer protected against

the calumnies of Olympias by the support of Hephaestion, fell more and more into discredit, while his son Cassander, who had recently come into Asia with a Macedonian reinforcement, underwent from Alexander during irascible moments much insulting violence. In spite of the dissuasive warning of the Chaldean priests, Alexander had been persuaded to distrust their sincerity, and had entered Babylon, though not without hesitation and uneasiness. However, when, after having entered the town, he went out of it again safely on his expedition for the survey of the lower Euphrates, he conceived himself to have exposed them as deceitful alarmists, and returned to the city with increased confidence for the obsequies of his deceased friend.

The sacrifices connected with these obsequies were on the most prodigious scale. Victims enough were offered to furnish a feast for the army, who also received ample distributions of wine.

Alexander presided in person at the feast, and abandoned himself to conviviality like the rest. Already full of wine, he was persuaded by his friend Medius to sup with him, and to pass the whole night in yet further drinking, with the boisterous indulgence called by the Greeks Comus or Revelry. Having slept off his intoxication during the next day, he in the evening again supped with Medius, and spent a second night in the like unmeasured indulgence. It appears that he already had the seeds of a fever upon him, which was so fatally aggravated by this intemperance that he was too ill to return to his palace. He took the bath and slept in the house of Medius; on the next morning he was unable to rise. After having been carried out on a couch to celebrate sacrifice (which was his daily habit) he was obliged to lie in bed all day. Nevertheless, he summoned the generals to his presence, prescribing all the details of the

impending expedition, and ordering that the land force should begin its march on the fourth day following, while the fleet, with himself aboard, would sail on the fifth day. In the evening he was carried on a couch across the Euphrates into a garden on the other side, where he bathed and rested for the night. The fever still continued, so that in the morning, after bathing and being carried out to perform the sacrifices, he remained on his couch all day talking and playing at dice with Medius ; in the evening he bathed, sacrificed again, and ate a light supper, but endured a bad night with increased fever. The next two days passed in the same manner, the fever becoming worse and worse ; nevertheless, Alexander still summoned Nearchus to his bedside, discussed with him many points about his maritime projects, and repeated his order that the fleet should be ready by the third day. On the ensuing morning, the fever was violent ; Alexander reposed all day in a bathing-house in the garden, yet still calling in the generals to direct the filling up of vacancies among the officers, and ordering that the armament should be ready to move. Throughout the two next days his malady became hourly more aggravated. On the second of the two, Alexander could with difficulty support the being lifted out of bed to perform the sacrifice ; even then, however, he continued to give orders to the generals about the expedition. On the morrow, though desperately ill, he still made the effort requisite for performing the sacrifice ; he was then carried across from the garden-house to the palace, giving orders that the generals and officers should remain in permanent attendance in and near the hall. He caused some of them to be called to his bedside, but, though he knew them perfectly, he had by this time become incapable of utterance. One of his last words spoken is said to have been, on being asked to whom he

bequeathed his kingdom, "To the strongest." One of his last acts was to take the signet-ring from his finger and hand it to Perdiccas.

For two nights and a day he continued in this state, without either amendment or repose. Meanwhile the news of his malady had spread through the army, filling them with grief and consternation. Many of the soldiers, eager to see him once more, forced their way into the palace, and were admitted unarmed. They passed along by the bedside with all the demonstrations of affliction and sympathy. Alexander knew them, and made show of friendly recognition as well as he could, but was unable to say a word.

Several of the generals slept in the temple of Serapis, hoping to be informed by the god in a dream whether they ought to bring Alexander into it as a suppliant to experience the divine healing power. The god informed them in their dream that Alexander ought not to be brought into the temple—that it would be better for him to be left where he was. In the afternoon he expired—June, 323 b. c.—after a life of thirty-two years and eight months.—GROTE.



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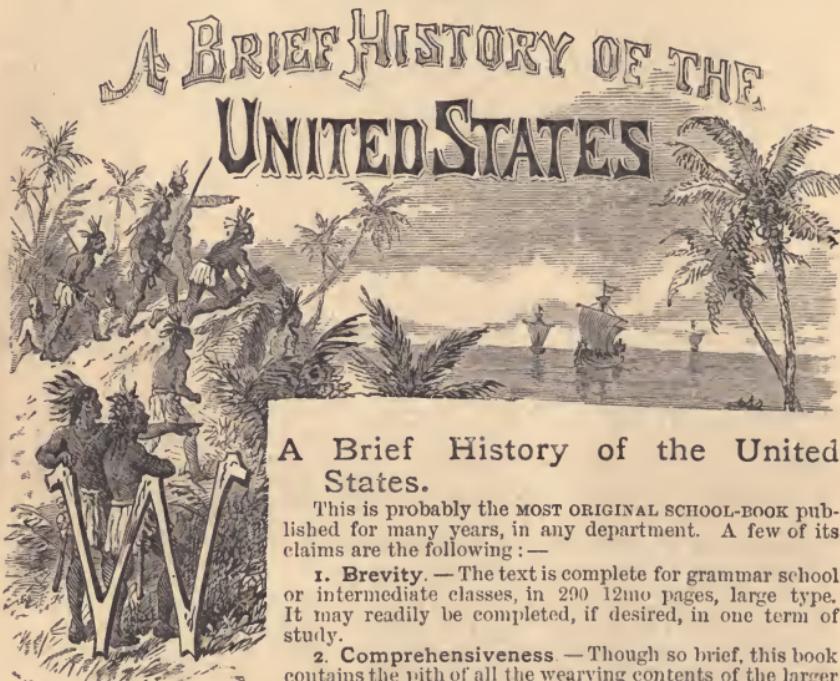
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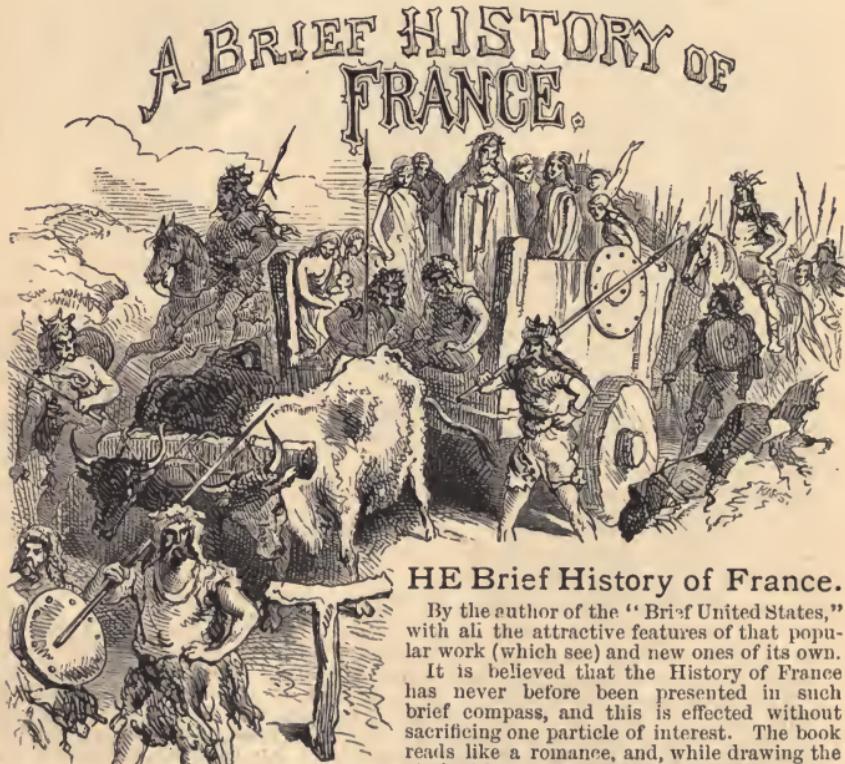
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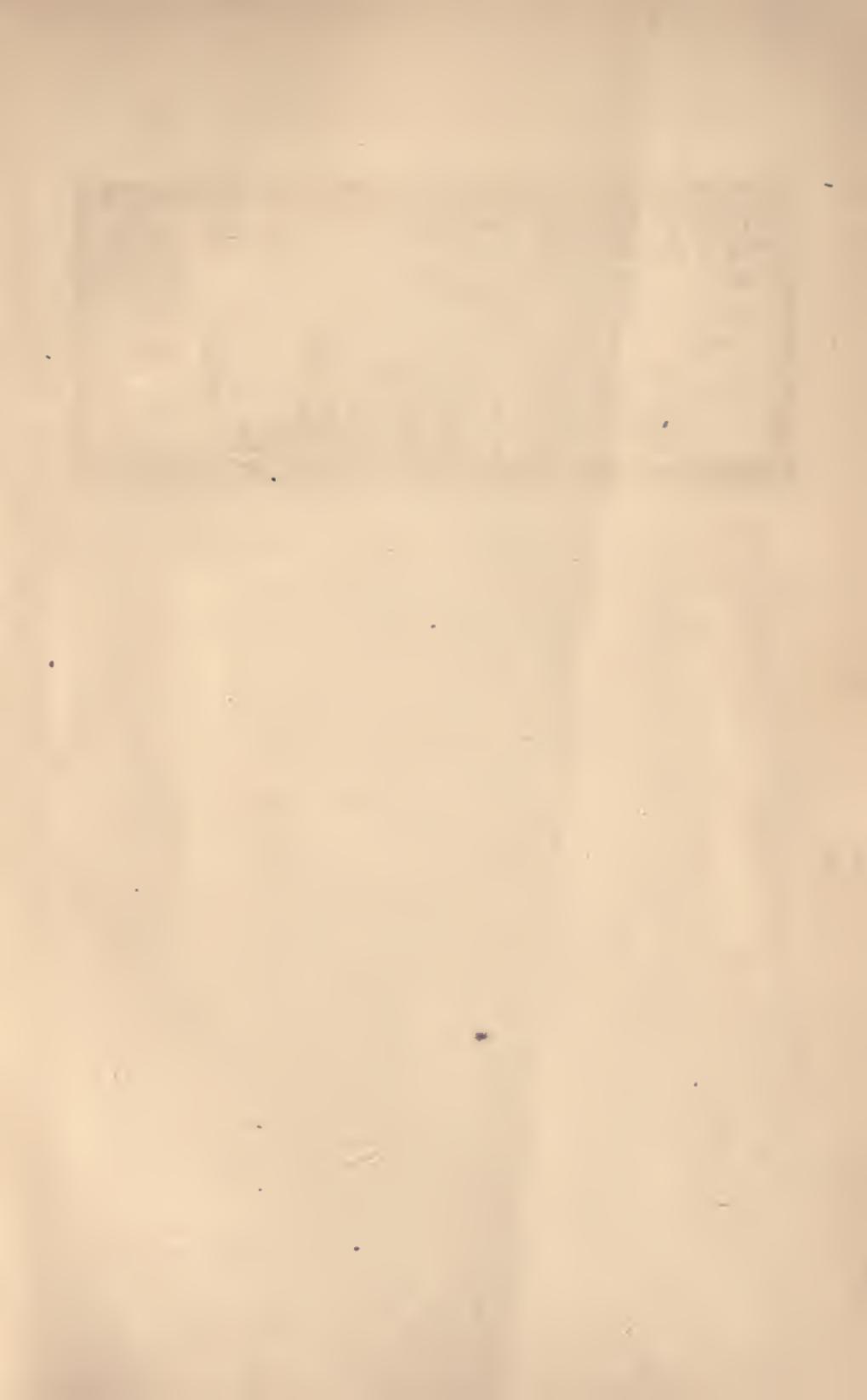
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